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VOL. LI MILWAUKEE, WISCONSIN.—AUGUST 29, 1914 NO. 18

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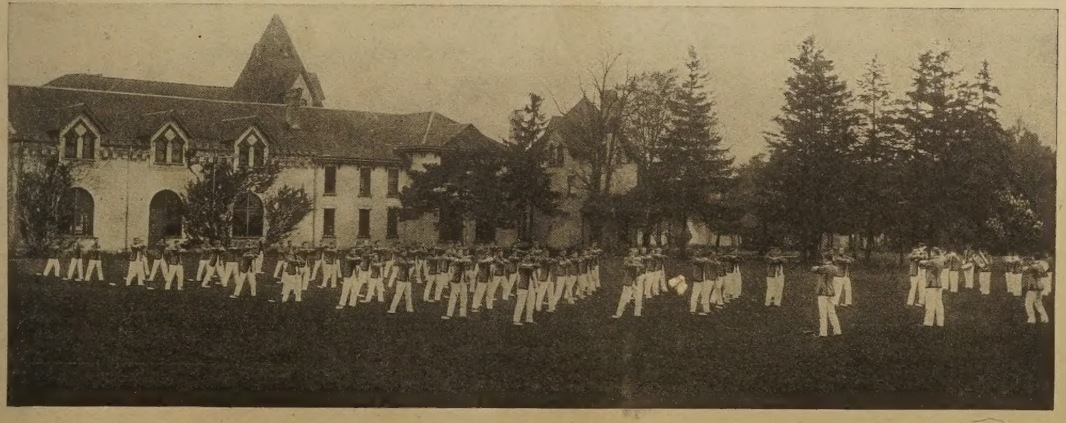

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A Weekly Record of the News, the Work, and the Thought of the Church

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THE SUREST method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. God's will does not come to us in the whole, but in fragments, and generally in small fragments. It is our business to piece it together, and to *live* it into one orderly vocation.—*F. W. Faber.*

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Today

And this your world! When twice ten centuries have sped
Their way, and martyrs, warriors, even nations bled
That you might reap the grain they died to sow! But still
You have not learned by one example great to fill
A throne; or yet be ruled by the epitome
Of all your heritage, of all the memory
Of yesterdays. Still do you set upon a throne
A puppet, born, not made. You think that you have sown
Where you may reap. Can blind men reap? Can fools be lord
Of worlds? Ah, yes! They rule, and in your hands a sword
They place and bid you strike your fellowman, to fight
And die that still may be upheld "the right"—their right!
Since you have long allowed that, always they declare
The right; not you, the puppet; you the burden bear.

And you have beat your pruning hook and plow into
A sword and spear, have left your ripened grain, too few
The soldiers of your puppet lord. You too must share
The price of monarch's whims, for he has learned to dare
Your life, not his. He speaks and his command is law.
You chose the jewel, but its dazzle hid one flaw
From your blind eyes. Go forth and wreck your summer world!
And if you die, or win, or back with banners furled
Return again, it is Your world, Your sons who die
That monarchs' rights be held. Look then and hear the cry
Of millions who have learned in painful yesterdays,
The worth of chosen leaders and—the puppet's ways.

FREDERICK TREVENEN EDWARDS.

EDITORIALS AND COMMENTS

"Through a Glass Darkly"

A SECOND letter, printed in this issue from a correspondent, a priest of the Church, reiterates the view that "the orthodox" cannot "appreciate the motives of their unorthodox brethren and do them justice." He had previously maintained that "there are times—in extreme cases—when a formal lie is of the essence of morality," and that "in such extremity is the Church to-day—from the Modern standpoint." "To press the ordination vows means the utter ruin of the Church and absolute disloyalty to the Master." And when several correspondents protest against such views, Mr. Kemp replies with the statement we have quoted at the outset.

In a sense he is right as to that statement, whatever may be said as to the others. Every human mind is an organism distinct from any other. No man really understands any other man; few men, if any, understand themselves. We doubt whether either of Mr. Kemp's letters has done justice to his own mind.

He postulates a clergyman to whom doubt concerning some article of the Christian faith has come. Something that he had fondly believed to be true, that had been told to him by the Church as true, that he had declared in his ordination vows to be true, now seems to him really to be false. He was mistaken. The Church was mistaken. He would now convince the Church of its error. And then comes over him the old-fashioned conceptions of truth and honor by which he was once bound, and the vows, written and verbal, which he assumed at and immediately before his ordination, loom before his mind. He tries to correlate these two diverse requirements—of truth, as he now understands it, and of honor. They pull in opposite directions. He can reconcile them only by permitting his idea of honor to change as radically as his earlier idea of truth had changed. He convinces himself—to use Mr. Kemp's language again—that "a formal lie is of the essence of morality." From that stage to the next, wherein the "formal lie" is openly avowed, knowing that it is a "lie," is but a short step.

And then comes the awakening. To plain Christian people, "a formal lie" is *not* "of the essence of morality." Rather it is of the essence of immorality. And so they are indignant at the priest who deliberately maintains the position that they believe to be immoral.

Their indignation flows as truly from their belief as the priest's newly acquired view as to formal lies and morality flows from his. Mournfully, then, he holds that "the orthodox" cannot "appreciate the motives of their unorthodox brethren." They, with equal mournfulness, are sure that the unorthodox cannot appreciate the moral sensibilities of the orthodox. And so the two parties are at deadlock. It is perfectly true that each is, intellectually and morally, an enigma to the other.

OUR CORRESPONDENT is not alone in his intellectual confusion. In a recent number of the *Contemporary Review* the same thing is argued, though not quite so bluntly, by that eminent English apostle of unorthodoxy, the Rev. J. M. Thompson, in a paper entitled "The Position of the Liberal Clergy." Of course he uses the term "Liberal" in the purely partisan sense; he means the same class of men whom Mr. Kemp speaks of more accurately as "unorthodox." The "orthodox" are also unable to understand the use of the term "Liberal" in that connection. Mr. Thompson's first paragraph is as follows:

"The Liberal clergy receive little encouragement either from their ecclesiastical authorities or from the main body of churchgoers. They have generally comforted themselves with the thought that the opinion of the educated laity is on their side. And so it is. But with this qualification—that the average layman believes in loyalty more than he believes in truth, and that, while he commends the Liberal clergy for their attempt to reform and to restate conventional Christianity, he resents their doing so as 'paid officials' of the Church."

Mr. Thompson has stated the position of the "average layman" in part with blunt accuracy; that is to say, they undoubtedly resent that which Mr. Thompson says they resent. He believes indeed, that it "involves a grave misunderstanding of the nature of the Church." The "average layman" has no right, in his judgment, to hold any such position.

Mr. Thompson quotes the Bishops of Oxford, London, and Ely in varying degrees as agreeing in this respect with the "average layman." He had evidently written before the recent declaration of the Upper House of the Convocation of Canterbury, or he would have been bound to show that the whole body of Bishops in that Province held the same view. Apparently, therefore, he must agree that if the Church has any "view" at all, it must be that which he contests, Bishops and average laymen being in agreement. Mr. Thompson holds, notwithstanding, that when one asks the question, "Should the clergy who find themselves in the position described by the Bishop resign? the answer is most certainly, 'No, they should not.'" For this answer he gives reasons. The clergyman is not responsible for the change in his intellectual position since the time when, as a young and largely uneducated man, he took his ordination vows. The Church should not compel the clergyman to resign his ministry for that purpose; at worst, he is at liberty to wait until he is forced out. He is "happy in his work, and believes that there is room for him as well as for others within a modern and progressive Church." He promised at his ordination that he would devote himself to "the study of the Scriptures," and he must therefore be permitted to go where that study takes him. "He is told by the Bishop that his heresy consists in interpreting the Creed contrary to 'the sense in which Christendom has always said it and in which it says it now.'" He maintains as against this view that everybody's view of certain statements in the Creed has changed. [The Bishop of Vermont made an admirable reply to that in THE LIVING CHURCH quite recently.] He maintains again that "If an appeal is made to his sense of intellectual honesty," the Liberal clergyman is answerable only to his own conscience, and must be permitted to settle the matter for himself. His conclusion, therefore, is that the "Liberal" clergy "ought not to be expected to relieve the Church of the responsibility of getting them out of it." "So long as they are happy in their work, and do not want to give it up, why should they sacrifice their whole ministry to an intellectual difficulty?"

WE FEEL ABLE to say for ourselves—and Mr. Kemp, at least, may perhaps be surprised to hear it—that we feel the deepest sympathy for the clergyman who finds himself in the position that he has described. Our desire is not to strike at him but to help him. He occupies a painfully false position, which neither satisfies himself nor any one else. And we believe we can point him to the way out.

He has, in good faith, entered upon his ministry. As a young man he had assumed—possibly without very careful consideration—that the postulates of the Creeds were literally true; or else he had accepted a sort of pseudo-truth concerning some of them that is, unhappily, said to be taught in some few of our seminaries.

At forty-five one's intellectual position has moved very markedly from that which was his at twenty-five. Few of us hold precisely the same "views" on all subjects at the later age that we held at the earlier. Most of us have learned that truth is much more complex than once it had seemed to be. If we have developed the thinking art—some do not—we are bound, by the very fallibility of the human intellect, to be affected very largely by our intellectual environment; by the books we have read, by the people with whom we have conversed, by the views of those whom we trust. If, on the whole, the tendency of these has been in an unorthodox direction, many of us have grown unorthodox. If, generally, our environment has been orthodox, our growth has been in the same direction.

Is truth, then, to be determined by environment? Is Calvinism true in Switzerland, Liberalism in Germany, Romanism at the Vatican, and Eastern Orthodoxy in Russia? God forbid; but observation shows that to the vast majority even of thinking men, truth will *seem* to be that which is reflected by their own environment. Try as most of us may, our intellect refuses

to be absolutely original. It reflects the views of others, even when it is in the act of revolting from views originally held. Purely as intellectual concepts, orthodoxy or unorthodoxy is determined in much greater degree by one's environment than by his own unaided intellect. That is why particular "views" are held by specific groups of men who are brought closely into touch with each other; why Scottish religion differs from French religion, why "Virginia Churchmanship" presents marked differences from "Connecticut Churchmanship"; why the convictions of particular Bishops become strongly impressed upon their dioceses; why sectionalism, whether in politics or in religion, is found.

Who is great enough to rise superior to intellectual environment? No man in his senses could dare to assert it for himself. But how, then, can one trust his own intellect—seeing that the intellects of all other men throughout the globe are seen to be limited and conditioned by their environments?

Only one answer seems to meet the necessities of the case. Intellect is necessarily fallible; otherwise men of equal intellectual attainments would not disagree. To discover truth, one is bound, whether he likes it or not, to do more than exercise his own mind about it. He must proceed from certain working hypotheses. In the realm of religion, what working hypotheses shall one assume?

If he takes the hypothesis that his individual intellect gives to him, he is bound to recognize that other individual intellects present other hypotheses. Why, then, is his intellect to be believed rather than the next man's intellect? If the next man's intellect is largely governed by environment, must not his be also? Would Mr. Kemp's intellect probably have given him the same mental attitude toward truth if he had spent his life in Italy, or in Oxford, or in Russia; in Wisconsin, or Connecticut, or Virginia instead of Michigan? Try as he will to form an individual concept of truth, must not Mr. Kemp admit that environment has played the same part in forming the intellectual position of his unorthodox clergyman as it has of every other thinking man? Certainly no one can point to any fixed environment, geographical or intellectual, and say certainly that that leads positively toward truth, while the environment that is common in the next state or in another land leads to error.

If this be so—and it is beyond question—it must lead the thinking man to a position of disgusting intellectual pride or of great intellectual humility. Other men's active intellects have not led them to discover absolute truth, for intellectual men continue to differ. Why, then, should he trust implicitly to his own? Who has guaranteed the infallibility of his own intellect, out of a whole world full of fallible intellects?

Common sense and intellectual accuracy agree with one's own intellectual humility in the only answer that can be given.

The Church presents a certain body of truth to the world as a working hypothesis. She cannot absolutely prove it in such wise that no human intellect will reject it. From her assertion of the existence of God the Father almighty, Maker of heaven and earth, to that of the resurrection of the body and the life of the world to come, every fact she asserts is rejected by a vast number of thinking men, while yet another vast number of thinking men accepts it. Shall we then say that in the realm of the intellect her doctrine is proven or disproven? We can say neither. The contrary conclusions of the two vast bodies of intellects must offset each other.

Are we then thrust back upon agnosticism as true? Not at all; for as soon as we frame the dogma that truth is unknowable and that we cannot say whether or not there be a God, a vast number of other intellects quite equal to our own at once denies the proposition! The same intellectual course that one takes in denying the Christian faith or any of its parts, equally overthrows the dogma of its denial. It works both ways.

That is why the Church collectively frames its working hypothesis of the truth, on the strength, as it believes, of revelation from God, rather than either on the majority vote of its members at any time or on the individual view of any one of its clergy. If the clergy have "rights," so have the laity. If one clergyman finds that his intellect, in its confessed fallibility, leads him to deny the working hypothesis of the truth which the Church presents, is his "right" to preach that which his particular intellect, at a particular moment, declares to be true, to be made paramount to the rights of all the laity in his parish to have the working hypothesis declared collectively by the Church presented to them? Or to be paramount to the right of the Church which commissioned him, to have its own views of the truth presented by its agents rather than theirs?

To take the opposite position, one is bound to set up his own intellect as infallible, against the fallibility of all other intellects and of the Church collectively.

All this means that none of us to-day apprehends all there is of truth. We "see through a glass darkly"; but sometime, we have the promise, we shall see "face to face."

Our real wisdom is to accept the present intellectual limitation by which we are bound, and not assume that to-day we can see beyond the "glass darkly." Whether we like it or not, our intellects are fallible and only in part trustworthy.

Just as surely as we start out to "follow our intellects wherever they will lead us," we shall certainly drift into much greater error than we shall if we try loyally to grasp the truth as the Church presents it. Common sense, clear observation, no less than ordinary humility, teach us that one man's intellect is very precarious assurance for the truth of that which, at a given moment of his life, seems to be true. At another moment of his life the same thing may easily seem to be untrue.

If the Church should permit every one of her clergy to teach the people committed to his charge anything whatever that his intellect represented to him, she would not only make the Church contemptible and not worth maintaining, but she would trample mercilessly upon the rights of the laity, each of whose intellects must be esteemed quite as sovereign and as near infallible as that of the most unorthodox clergyman.

So that to conclude that a clergyman may rightly teach that which the Church repudiates, he is bound to hold the superiority of his own intellect to that of all other intellects.

And that, with all respect to him, he cannot prove—even though he be unorthodox.

Thus we of the laity have a right to demand, and do demand, that our own intellects shall not be treated as negligible quantities by our clergy in the exaltation of their own; and that as we cannot each frame the Christian faith anew and be sure we are right, so our clergy, equally fallible with ourselves whether they recognize it or not, will not substitute their personal intellectual idiosyncracies for the faith of the Church which we have a right to hear maintained in the Church's pulpits.

And it really does not seem unreasonable to say that the unorthodox might well recognize the reasonableness of this position.

The Death of the Pope

Rome, *via* London, August 19—The Pope, just previous to his fatal seizure, addressed the following exhortation to the whole world:

"At this moment, when nearly the whole of Europe is being dragged into the vortex of a most terrible war, with its present dangers and miseries, and the consequences to follow, the thought of which must strike every one with grief and horror, we whose care is the life and welfare of so many citizens and peoples cannot but be deeply moved and our heart wrung with the bitterest sorrow.

"And in the midst of this universal confusion and peril, we feel and know that both fatherly love and apostolic ministry demand of us that we should with all earnestness turn the thoughts of Christendom thither, 'whence cometh help'—to Christ, the Prince of Peace and the most powerful mediator between God and man.

"We charge, therefore, the Catholics of the whole world to approach the throne of Grace and Mercy, each and all of them, and more especially the clergy, whose duty furthermore it will be to make in every parish, as their bishops shall direct, public supplication, so that the merciful God may, as it were, be wearied with the prayers of His children and speedily remove the evil causes of war, giving to them who rule to think the thoughts of peace and not of affliction.

"From the palace of the Vatican, the second day of August, 1914. "PIUS X., Pontifex Maximus."

THAT Pius X., Bishop of Rome and Patriarch of the West, should have died broken-hearted at the outbreak of a war which he would willingly have given his life to avert, is one of the earlier of the long succession of pathetic incidents which we must expect if the war be at all prolonged. Neither universal temporal jurisdiction over emperors nor universal spiritual jurisdiction over souls, availed to enable him to restrain that devout son of the Church, the Austrian emperor, from precipitating the war. Thus, even among Roman Catholics, does fact stand out clearly as greater than theory. If ever the extreme Roman claims could be justified in practice it would be by exercising the prerogative of interdict over the Austrian empire to-day. But the Pope ate out his heart in grief and died, rather than apply this extreme treatment which Roman theory placed in his hands for such occasions. Roman theory clashed against the Twentieth Century and fell to pieces.

Pius X. was one of the most lovable characters that have adorned the long list of Popes. His peasant origin and peasant tastes, his desire to restrain the glaring pomp that, to so many, ill-befitted the "Servant of Servants of Jesus Christ," his practical reforms in the Church as, notably, in the realm of music, appealed to the masses and endeared him to them. A greater contrast to his immediate predecessor could hardly be imagined, and the sudden transition from statesman to peasant must have involved such a revolution in the internal affairs of the Vatican as much exceeded even the cautious reports that have, from time to time, filtered out. With a more sympathetic mind than that of Merry del Val to direct the actual workings of the Vatican, Pius X. might have been a real reformer and have enabled the Roman communion to give a splendid impetus to the world-wide movement toward Christian unity. When, however, extreme ultramontanism in the person of that Irish-Spanish diplomat was placed at the helm, all those possibilities for which the world had hoped when Cardinal Sarto was elected to the Papacy were necessarily dissipated. The peasant Pope, with no claims to a broad scholarship or sympathy such as would be necessary if those hopes were to be fulfilled, was necessarily helpless in the hands of his premier.

For it cannot be said that the election of a peasant Pope proved to be a success. That is because piety, for the possession of which Popes have not chiefly been selected as a rule, is not, in itself, a sufficient recommendation for a good Pope. One cannot transmute a bishopric into a feudal, universal overlordship in theory, however limited the actual dominion may be in fact, without requiring something else than a good bishop to fill it. Pius X. was, doubtless, a good bishop so long as he filled a distinctly episcopal chair, and it reflected great credit upon the college of cardinals that they should have wished for a Pope who was priest and bishop rather than statesman. But their good intentions must have brought disappointment to so many of them as really hoped for a spiritual regimé in the pontificate. Two things were wanting: A sympathy with the pious wish on the part of those who guide the actions of infallibility, and a broad scholarship on the part of the pontiff such as would keep infallibility at least abreast of the thought of the day. With those limitations it must be difficult to exercise infallibility, and if the net result of the lately closed pontificate has been to embarrass those of the faithful who sometimes contrast infallibility with fact, and especially those who are unfortunate enough to be scholars, it must at least have suggested to them how little protection does Papal Infallibility give to the Church when the pontiff is not acting in his infallible role. For of the relation of Pius X. to the world of scholarship, and of his pitiable attempts to wipe Modernism out of the Church, the less said the better.

But for all this the late Pope was not wholly responsible. He was the victim of a situation which he was not strong enough to cure. The hope of the Roman communion must be in the rise, sometime, of a new Hildebrand who will dominate the curia and not be dominated by it. Pius was no Hildebrand, whatever else he was. Sweet, lovable, living in an intellectual atmosphere in which difficulties do not arise, and supremely apart from the thought of the day, he was able to lead a life of personal sanctity that must have fitted him better for heaven than for the Vatican.

That he may be blessed with all the peace and rest and spiritual growth of which those are susceptible who die in the faith, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, will be the prayer of all his fellow-Catholics, whatever be their relation to the see over which he presided; and, we doubt not, of many devout Protestants as well.

Our European Letter

OUR European Letter, dated July 31st and more than three weeks on the way, affords strange reading. We were on the *qui vive* to know what war story our regular correspondent would reveal, when Germany, with whose news he is generally closely in touch, is rivalling the Sphinx in its secrecy. And our correspondent tells chiefly of an interesting but rather trivial story of the conviction of a French cartoonist in Germany!

It affords an eloquent side light upon the suddenness with which the war broke. On the last day of July our correspondent could refer to the "Austro-Servian war"—it would not long have been called that—as involving "the possibility of turning a large part of Europe into a shambles" and as rivalling the Calmette trial in public interest! We cannot make an absolute promise, for no one can tell what possibilities may exist for the continuance of our correspondent's letters, or for receiving them after they are written, but we are hoping that we shall have from him views of European events, fresh from near the scene of conflict and gathered from a close survey of German and French papers, such as will be new to our readers even though they are able to wade through the columns of conjecture which are daily served up to us by our newspapers.

The Ven. William E. Nies, our correspondent, was appointed Archdeacon over American churches in a considerable stretch of European territory not long ago; and reading and speaking most of the European languages fluently as he does, and accustomed to follow the German and French periodicals carefully, he is, we venture to say, more in touch with European events than the correspondent of almost any of the American daily papers. His immediate work and his residence being at Lausanne, Switzerland, we are hoping that his letters will be undisturbed by the war.

Death of Bishop Strange

THE death of Bishop Strange removes from earth a man of sweet and lovable qualities and a Bishop who had quickly endeared himself to his clergy and laity alike. Ill health had seriously retarded him in performing the work of his episcopate, but it had only made him more beloved in his diocese.

Perhaps it will not be amiss if we tell how Bishop Strange first subscribed for THE LIVING CHURCH.

He was a Virginian and he shared that extreme nervousness (shall we call it?) as to the Churchmanship expressed by THE LIVING CHURCH which so many of our good friends in the Virginia dioceses feel; and, also, like some others of the same dioceses, he allowed his nervousness to restrain him from reading THE LIVING CHURCH, instead of, by reading it regularly, trying to discover its point of view and to find common ground with it.

At the Cincinnati General Convention one of the lay deputies from Virginia died suddenly. It was at the time when the Round Table measures, involving the Change of Name, were pending, and those who were opposed to the proposition, as were the Virginia delegations, were very anxious as to the outcome.

Bishop Strange was known to be close to the Virginia deputies. A lay deputy from Milwaukee asked the Bishop whether he could conveniently take a message to the bereaved delegation from Virginia. He would be glad to do so. The deputy asked him to say that if the laymen of the Virginia delegation would like to accompany the remains of their deceased colleague to his late home, the Milwaukee lay delegation would be glad to arrange a pair with them on any vote on which the two delegations would otherwise vote on opposite sides, so that they might feel at liberty to leave the convention.

"Mr. ————," exclaimed the Bishop, "if that is what Milwaukee means by Catholicity, I want to know more about it! Please see that I am entered as a subscriber to THE LIVING CHURCH!"

It was not the anticipated answer; but it was one that was quite characteristic of the late Bishop.

That he may rest in peace, and that light perpetual may shine upon him, is our earnest prayer.

ANSWERS TO CORRESPONDENTS

P. A. H.—The reading of the Bible in the vernacular was discouraged or forbidden by Church authorities from about the thirteenth century and continued so in Roman Catholic countries generally until nearly our own day.

DEAF, DUMB

FOR THE TWELFTH SUNDAY AFTER TRINITY

"ALWAYS more ready to hear than we to pray." St. Paul exhorted the Thessalonians to pray without ceasing; for, as we again read from him in the Epistle for the day, "our sufficiency is of God." He knew out of his own experience that all mankind needs to pray; and he has found in his own heart how to pray.

The foundation of prayer is, perhaps more than anything, trust; for trust is the basis of nearly all communication. We can have nothing to do with a dog unless it trust us, and we the dog; but if there be trust there grows up that remarkable companionship between a man and his dog that has touched so many of us and taught some of us so deep a lesson. Our relationships with children also depend upon the same quality. And our relationship with God rests on the same footing, but in a sublime degree.

When communion is established between any two there is always communication, which is a kindred activity. It is not enough that we be parent, child, lover, or friend; we seek to express ourselves to the person related, and we look for self-expression on the part of the related one. There is no real communion without *inter-communion.* That God speaks to us and reveals Himself we cannot doubt. The Church is His mouthpiece, a channel of His self-revelation through His Son our Lord. Our consciences voice to the inner ear His commands and His warnings. All the beautiful world of nature is an expression of His love; and the inspiration He bestows upon artist, poet, and musician is a token of His glorious beauty. His majesty is declared in the lightning and thunder, His power in the ice and frost. Every spring-season lifts our hearts in hope, and every autumn declares His care for us. God does indeed reveal Himself if we would but hear and see.

When we are deaf and dumb spiritually it is generally because we are distracted by other sounds than the pleading of God for our attention, and dumb in utterance to Him because we are declaring our interest in so many other things rather than in our Father's business. Without singleness of attention many facts are lost to our knowledge; and we know, most of us, the annoyance of interruption and the confusion of many sounds. Men are never altogether wrong in the things which they do; and however foolish it may seem for a man to flee into the wilderness and separate himself wholly from the life of men, still there is a very genuine need of separateness, of rest from the turmoil of the busy material world, of an opportunity to open the spiritual hearing to the voice of God. We have our "retreats" in our own day, and feel the necessity of them; and always, coupled with hearing is the pouring forth of prayer. We must be taken "aside" before we can focus our mind and heart in contemplation of the Lord Jesus; but if ever we do look upon Him with the eyes of the spirit, we bow in worship and prayer.

We may not all join a retreat in some well-appointed place, with Bishop or priest to lead us in meditation and prayer. Some of us spend our entire lifetime in one place, among the self-same rounds of duty and the monotony of ordinary labors. There may be seldom, if ever, a missioner or other leader skilled in spiritual exercises. These things are blessed helps to devotion; but many a child of God knows nothing of them.

Yet, even so, we may all go into retreat and enjoy the blessings of communion. Our Saviour took aside the poor man of the Gospel—called him apart as an individual, alone with his Lord. There is not one of us who is not called aside after the same manner. If some of God's glories are shut out by the inactivity or perversion of our senses, if the usual channels of spiritual communication be closed, if we be people without priest or worshippers without an altar, if the forces of this world expel us from the company and privileges of our fellows—even though all these be true, still have we power and opportunity to go aside with Him who opens and looses; we may, if we will, see Him in His beauty, hear Him and speak with Him.

To-day we may find at least one moment with Him, open our ears to His gracious words, and pour out all the burden of our hearts in prayer. R. DE O.

EUROPE ON THE EVE OF WAR

But Our Correspondent Was Still Hoping for Peace

HOW GERMANY PUNISHED A CARTOONIST FOR TREASON

LAUSANNE, SWITZERLAND, July 31, 1914.

THE tendency of the world is to tolerate much for the sake of a little fun. Hence the license allowed the caricaturist. The victim of the license has not always a sense of humor in the circumstances; hence the German law against *lèse-majesté* and the recent drastic efforts of the German government to curb the *Hetze-Blätter* (sic 'em sheets) as they call the yellow journals.

The task is not without its difficulties, nor is it always popular; but the hard-headed lictors of the Kaiser are not much given to "beating bushes around" (as Abe, of *Potash and Perlmutter* fame, would say). So they are getting directly after the caricaturists, on the principle that if there are no more dogs there will be no more occupation for the *Hetze-Blätter;* at least as far as humor is concerned. As for the element of unpopularity, that was happily settled by circumstances.

One of the worst and most exasperating offenders happened to be one Hansi, an Alsatian Frenchman, who, being domiciled in conquered Strasburg, was a subject of the Kaiser, and hence within reach of the axes of the lictors. If he were a German, and a member of the staff of the beloved *Fliegende Blätter,* that would be different. But a Frenchman, drawing funny pictures of those who have a right to take themselves seriously—intolerable! No unpopularity (France excepted) in arresting him for treason, so he was actually arrested for *treason,* and was tried and condemned.

Well indeed for the cause of caricature and Hansi, that the matter did not end here. There is a second and a third act. Sentence was suspended, and Hansi escaped with his life; or at least he escaped a considerable prison sentence. After being freed from the jail in which he was confined pending his trial, he went back to Strasburg to live and presumably to practise art, though perhaps in a modified form. Had he been wise as well as a humorist he would have left the danger zone, and by so doing fallen in line with the probable intention of the German government to get rid of him. But he did not; and so begins the third act.

Without his presence being required, he was tried on a second count of the original indictment (there were as many counts as there were objectionable caricatures), and was condemned to a year in prison. Hearing of this, he forfeited his bail and fled to France, and so the matter seems settled to the satisfaction of the German government, for no Alsatian Frenchman, conquered or unconquered, who is domiciled in France, has any longer the power to be "nasty" in Germany.

We cannot help admiring the ingenuity with which the stage was set for this whole performance (a stage setting for an act with the alternative of a funny man running away or going to jail) and its successful issue. Hansi had become a dangerous nuisance. The government was trying to keep a disturbed section quiet, and Hansi was one factor, with others, in keeping it stirred up. He may have been an artist, but he certainly was a trouble-maker. A Berlin daily caustically says: "The chroniclers of art will have much less to say of his little pictures in the future than the chroniclers of the police courts."

The whole incident raises the question as to the limits to which caricaturists and cartoonists under the guise of "art" or of "humor" can be allowed to go. We, in America have had our experiences. Germany is not without hers, and is trying to place limits on the tolerance accorded trouble-makers in the name of art or fun. The *Berliner Tageblatt* says on this point:

"There are quite naturally people in France, who will imagine that in the person of Hansi, genius has been gagged in Germany; and that the 'intellectuals' and 'liberals' there who do not contend for the freedom of humor, are neglecting their holiest duty. We know, ourselves, that in Germany, humor and free thought enjoy no special security, but no such thing as a reason for coming to the help of the humor of the ideas of Hansi occurs to anyone. A defense of the right to set people by the ears is not on the programme of those to whom a progressive development seems worth trying for. But, on the contrary, many of us would like to see a goodly number of these cheap, noisy little humorists bottled up or rendered harmless. This opinion will doubtless be shared by every Frenchman

who does not get his views and judgments solely from the Paris Boulevard sheets. And this portion of the intelligent French public cannot consider it an entirely worthy thing that a great, cultured people, strong in actual performances, should, after a period of forty-four years, still want to revenge themselves by means of words and little pictures."

A Noted Trial Ended

At this writing the trial of Madame Caillaux for the killing of Editor Calmette has just ended in an acquittal. The seething emotion which gripped everything French over this trial is remarkable to an American; he is apt to take a humorous view of it. Of course, the same kind of trial in our own country, if the principals were people of equal prominence and standing (which is almost inconceivable) would arouse great interest, but nothing like this. The excitement over the breaking out of the Austro-Servian war, with the possibility of turning a large part of Europe into a shambles, was not much greater. The French craving for an emotional situation is abnormal. A woman in the case raises the emotional element to the *mmm* power. In this case, we have to add to the situation the standing of the woman, the standing of the editor of the *Figaro*, the standing of M. Caillaux, vice-premier of France, the element of party politics which entered into the case, and finally the alleged justification of the killing—the threatened publication of private letters, which were alleged to be sensational. So, with the French craving for sensation, and so much prospect of its being satisfied to repletion, we can understand the news dealers selling their papers like war extras.

The Americans think we can form a fair judgment of a French trial from a reading of the reports of it. But reports are cabled and therefore more or less condensed. It is in the details which furnish up the main facts that the life of the thing lies. For example: Madame Gueydan (the wife deserted for the defendant) is called to the stand. She has made preparations. It takes four inches of a newspaper column to describe her toilette. She draws out of a handsome portfolio a manuscript written in violet ink, and proceeds to read a speech. The presiding justice stops her and reminds her with much politeness that she is a witness and must testify without reading. She answers: "I am not able to do so without this. I find myself before a mountain of lies which I must climb in order to make it fall piece by piece." The judge is about to yield, when Maître Labori (counsel for the defence) objects and also politely reminds her that she is only a witness and not an accuser; "Are you so sure of that?" she replies. And when the presiding justice intervenes she tells him he does not know anything. Then she turns to Maître Labori and asks him what she has a right to do. He explains to her that she must testify first and that then he will consent to her reading her manuscript. Madame Gueydan then commences her testimony. In a minute or two it becomes evident from her manner and matter that she is making a speech, and Labori bounds up and claims that she is reading from her manuscript. She had cleverly disposed her sheets and was secretly reading. She is stubborn and wants to continue doing so openly, when Labori pleads the law and she unwillingly gives up her violet notes to a court attendant. After that she has a spell of stubborn silence. Then the presiding justice decides to question her. "In 1909, did you have dissensions with M. Caillaux?" Her tongue is loosed, and she answers: "We were a most harmonious household, and we had the purest affection for one another." "But pardon me," interpolates the justice, "there must have been dissensions since there was reconciliation." "M. President, you do not know anything about such affairs," says Madame, and in a tone whose disdainfulness is indescribable.

Nothing, on or off the stage, could well be imagined to make a better "situation," than the ending of Labori's reading of the letters which he had selected out of Madame Gueydan's consignment. He stopped after a sensational passage which supported his contention, and throwing his arms wide apart, exclaimed: "And that, Gentlemen of the Jury, is all!" And, as the curtain fell, so did Madame Caillaux—in a swoon. The court adjourned for an hour and a half to get over the sensation. Given, the French emotional temperament, and such food for it, can anyone be surprised that the lady was acquitted? And can anyone imagine that the result would have been different if she had killed twenty editors instead of one?

But, after all allowance is made for the emotional element, and the craving for the dramatic, and the peculiar absence of any laws of evidence, the result was not far from that which an American jury would have arrived. They would hardly have convicted her of more than atrocious assault. This fact stands out, that, with all their scenes and orations, instead of evidence, the whole trial, including the selection of the jury and the rendering of the verdict, took only *seven* days, not counting the Sunday.

As I am about to mail this letter, there is a terrible gloom all over Europe in anticipation of the calamity of a general war.

General War Is Dreaded

It has not come yet, but it is dreaded as something that may come at any hour. I see and hear little of the enthusiasm that is heralded in the press; the feeling is one of great depression. May the God of Peace send us peace!

WM. E. NIES.

RED CROSS APPEAL

National Headquarters
AMERICAN RED CROSS,
1624 H. Street N. W.
Washington, D. C.

August 20, 1914.

To the Editor of the Living Church:

The American Red Cross is greatly in need of funds for the war relief work. It is planning to send a ship to Europe with some of its corps of surgeons and trained nurses, and surgical equipment and hospital supplies. We have appeals coming to us from there for all this aid that is so greatly needed.

There are thousands of sick and wounded men, and there soon will be tens of thousands—perhaps hundreds of thousands—in this terrible war.

The part that America will play in it will be the part of human brotherhood—to save, and not to destroy.

I hope your readers may aid in this great work for humanity. All contributions may be sent to the American Red Cross, Washington, D. C., or to local Red Cross Treasurers. Donors may designate, if they so desire, the country for which they wish their contributions to be used. The Red Cross appeals for the aid of all. Every dollar will mitigate the suffering of some poor man.

Yours sincerely,

MABEL T. BOARDMAN.

DEATH OF REV. DR. JOHN BOYD

ONE of the most aged clergy of the Church, the Rev. Dr. John Boyd, who for fifty years was rector of St. Luke's Church, Marietta, diocese of Southern Ohio, and at the end of his life was *rector emeritus*, passed to his rest on the evening of August 19th in that city. Dr. Boyd was nearly 91 years of age.

He was born on December 6, 1823, at Hillsboro, Ohio, and was the son of Dr. John Boyd, the first physician in Highland county, having settled there before Ohio became a state.

Dr. Boyd graduated from Kenyon College in 1844 and from the Theological Seminary at Gambier in 1850. He was ordained deacon by Bishop McIlvaine in St. Paul's Church at Mt. Vernon, in 1850, and as deacon came to his long ministry in Marietta on September 7, 1850. Just fifty years later to a day he resigned the rectorship and continued for nearly fourteen years, until his death, in the office of *rector emeritus*.

He was ordained priest by Bishop McIlvaine at Trinity Church, Cincinnati, on February 22, 1852. He has served in many diocesan positions, first in the undivided diocese of Ohio and then in the diocese of Southern Ohio, and was a member of four General Conventions. The burial service was held at the church in which he had ministered for so many years on the Saturday morning following his death.

Dr. Boyd was married in 1845 and is survived by four children.

WHAT WE should do is really, very often, to be still. And if we want something to make us more active and energetic, watchful and holy, I know but one thought, that is *faith*—faith producing love. More trust and confidence and joy in God would be the secret—the only true or successful secret—of more goodness. And this should come quietly and calmly, not in great effort; this kingdom of God has come not with observation. Rest and quiet growth are what you want.—*James Hinton.*

ENGLISH CHURCH BIDS TO PRAYER

Forms of Intercession Set Forth and Widely Used

BISHOP OF LONDON WILL GO TO THE FRONT AS A CHAPLAIN

The Living Church News Bureau
London, August 11, 1914

ON Thursday last there was issued from Lambeth Palace the following announcement:

"The Form of Public Intercession prepared by authority will be circulated to-day to all incumbents in England and Wales. The Archbishops of Canterbury and York have the concurrence of all the diocesan Bishops with whom they have been able to communicate in authorizing the use of this special service on Sunday next, August 9th. Copies of the Form of Prayer (which is also available for other occasions than Sunday next) can be obtained from the King's Printers, Messrs. Eyre and Spottiswoode, East Harding street, Fetter Lane, E. C. Copies will also be on sale as soon as possible by the Society for Promoting Christian Knowledge, Northumberland avenue, W. C. The service has been so arranged that it is possible to use even if the members of the congregation are not yet in possession of copies. The Archbishop desires to add that it is probable that other Forms of Prayer will be needed for use in Intercession Services of various kinds. Such forms are in preparation, and as soon as they are obtainable from the Society for Promoting Christian Knowledge notice will be given in the press. The question of the appointment of a Special Day of Intercession is under consideration."

The "Form of Intercession with Almighty God on behalf of His Majesty's Naval and Military Forces now engaged in War," which was used on Sunday at all the churches, appoints that in the Eucharistic Service two Collects shall be used after the Collect of the day, the first being that of the Eighth Sunday after Trinity and the other supplicating that "we may accomplish that which Thou givest us to do and endure that which Thou givest us to bear." The Liturgical Epistle is Philippians 4:6 and 7, and the Gospel St. Matthew 7:7 to 12. Before the prayer for the whole state of Christ's Church the priest shall bid the people to pray "for the help and guidance of God in this time of trouble," "for those to whom is committed the government of the nation," "for the sailors and soldiers of our King," "for the sick and wounded, whether of our own or of the enemy," and "that peace may be restored." Before the blessing the following prayer shall be said:

"Remember, O Lord, what Thou hast wrought in us, and not what we deserve; and as Thou hast called us to Thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*"

In the Litany special petitions are inserted. The Form of Intercession for other services opens with the recital by the minister of the words, "God is our refuge and strength: a very present help in trouble," all kneeling, after which are two prayers, "confessing our many sins" and asking forgiveness. Then, all standing, shall be said one or more of the following Psalms: God reigneth, Psalms 20, 146; God our refuge, Psalms 25, 27, 46, 90; God comforteth, Psalms 23, 34; God helpeth, Psalms 42, 71, 91. After this one of the lessons following shall be read: I. Kings 8:54-62; Isaiah 63:7-16; St. Matthew 5:1-12; St. Luke 11:1-13; I. Timothy 2:1-8; I. St. Peter 5:6-11. The Lord's Prayer follows, and then the prayers of the people are asked for those who are the subject of intercession and after each bidding silence is kept for a space.

Great Intercessory Service

"A Service of Intercession on the Eve of War" was held at St. Paul's Thursday noon. The vast Cathedral church was crowded to the doors. Canon Alexander gave a brief address. He said they had come together for united prayer to Almighty God "in one of the supreme crises of our nation's history." The labors of their statesmen to preserve the peace of Europe had proved unsuccessful, and they had been drawn into a struggle which they had not provoked, and from which they sought no personal gain. Continuing, Canon Alexander spoke these striking words:

"A military despotism similar to that of Napoleon has been revived in Europe, and is being advanced by methods of tyranny and aggression which have been long discarded among civilized peoples. In face of that aggression and in an unsought quarrel, England stands for justice and liberty, for the trustworthiness of solemn pledges given between nation and nation, for the security of smaller communities whose life and independence are now threatened. Too long has the tone of our national life been lowered by absorption in trivial and sordid things. Now a great struggle is before us, and, it may be, scenes of suffering and bloodshed unparalleled in the history of the modern world. With God's help we must call up all those ancient reserves of courage and loyalty, of patience and dogged resolution with which He has so richly gifted this people. We come before Him to-day to pray for our King, on whom such trouble and responsibility have fallen; for our statesmen, on whose wisdom our destinies depend; for the soldiers and sailors, the doctors and nurses, who are engaged on our behalf. We pray for ourselves and for our dear country. If England is defending an unrighteous cause, may God break the sword in her hands, and make her name a byword among the nations; but if truth and honor compel her to arms, if freedom and respect for nationality are at stake, then we may commit ourselves to Him in confidence and without fear."

This week the faithful from all parts of London have been invited to assemble every day in one of a series of six churches at 11:30, to assist in the Church's great intercession service of the Holy Eucharist. The first station for intercession in the present European war was at St. Paul's, Knightsbridge, yesterday, and the preacher was the Bishop of London.

The Bishop of London, who is chaplain to the London Rifle Brigade, will go with them wherever they are ordered to serve for at least six weeks. His absence from the diocese for that period has been sanctioned by the Archbishop of the Province.

The Bishop of St. Asaph has volunteered for active service at home or abroad.

The Bishop of Birmingham has decided that on account of the war the Church Congress which was to have been held in Birmingham early in October cannot be held.

J. G. Hall.

DAY OF INTERCESSION IN ENGLAND

FRIDAY, August 21st, was observed in London and quite generally throughout England as a special day of prayer and intercession in the severe crisis in that nation and in Europe. The following letter from the Bishop of London was cabled to American papers:

"We are face to face with the greatest crisis which our country has known for nearly a century, and, thank God, as far as this particular quarrel is concerned we can encounter it with a good conscience. To have betrayed our friends, to have stood by with folded hands while the independence of the smaller states of Europe was crushed, would have been a lasting disgrace to Great Britain.

"No one was less anxious for war than we were. No one strove harder for peace than our representatives. We can, then, pray with good conscience for victory, and appeal to God, who knows everything, to decide between us and our enemies; and yet we must pray, as our Lord prayed, in perfect charity with all men.

"We have no quarrel with the German people as such. When the military despotism which for a time controls their policy is brushed away, it may lead to better relations with the German people than we ever had before.

"It is to secure such united intercession that Friday, August 21st, will be observed as a special day of prayer and intercession. There are so many who need our prayers—sailors waiting with tense expectation a great battle in the North Sea; young soldiers in their first battle; our own rulers, who need wisdom to guide the nation through this critical time; admirals and generals directing operations; sick and wounded on both sides in the struggle, and doctors and nurses who have gone forth to tend them—we must pray for courage, wisdom, strength, and love for them all.

"Let us remember before God our faithful allies. If Moses holding up his hand above the battle influenced its fortunes even more than Joshua fighting in the midst of it, so we may believe that those who hold up their hands at home may have a real part in the victory.

"May God help us to keep our hands uplifted until the sun sets in righteous and lasting peace."

Hast thou a sense of the way to the Father? Then be careful that thy spirit daily bow before Him, that He would continue His mercy to thee; making thy way more and more clear before thee every day—yea, and bearing thee up in all the exercises and trials which may befall thee, in every kind; that, by His secret working in thy spirit, and helping thee with a little help from time to time, thou mayest still be advancing nearer and nearer towards the kingdom; until thou find the Lord God administer an entrance unto thee thereinto, and give thee an inheritance of life, joy, righteousness, and peace therein; which is strength unto the soul against sin and death.—*Isaac Penington.*

In heaven God's will is *done*, and the Master teaches the child to ask that the will may be done on earth just as in heaven; in the spirit of adoring submission and ready obedience. Because the will of God is the glory of heaven, the doing of it is the blessedness of heaven. As the will is done, the kingdom of heaven comes into the heart.—*Andrew Murray.*

DEATH OF NEW YORK CLERGYMAN

Rev. Joseph P. Robinson Passes to His Rest

NOTES OF LAST WEEK IN THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, August 24, 1914

THE Rev. Joseph Peck Robinson, of the clergy staff of Trinity Chapel (Trinity parish), died in the Maine Hospital, Portland, Maine, on Sunday, August 23rd, following an operation for appendicitis. He was born in Orange, N. J., thirty years ago, and was graduated at Columbia University and the General Theological Seminary. In 1906 he was made deacon by Bishop Lines and was ordained priest the following year. He was in charge of St. George's, Passaic, N. J., and curate at the Church of the Incarnation, New York City, before going to Trinity Chapel, where he had special duty in connection with the school for boys. The funeral service is to be held in Trinity Chapel on Thursday morning.

Cathedral Choir School

The Choir School at the Cathedral of St. John the Divine will reopen on Thursday, September 17th. The full choir will sing at the services on the following Sunday. The new pupils to be admitted include a number of fine voices, and the music should be even better this year than ever before. There will be forty resident boys.

As events have made it necessary to make a number of changes in the list of special preachers at the Cathedral services on Sundays, the following revised list is published, the first named being appointed for the service at eleven, and the second at four.

August 30th, Rev. Dr. J. Nevett Steele, Rev. Dr. Samuel D. McConnell.

September 6th, Rev. Romilly F. Humphries, Rev. Frank M. Crouch.

September 13th, Rev. Dr. Samuel D. McConnell, Rev. Pascal Harrower.

September 20th, Rev. D. Stuart Hamilton, Rev. Chas. T. Walkley.

September 27th, Rev. Dr. George W. Anthony, Rev. Frederick B. Carter.

October 4th, Rev. Dr. John Campbell, Rev. Dr. C. F. J. Wrigley.

October 11th, Rev. Dr. St. Clair Hester, Rev. Dr. Edward M. Jeffreys.

October 18th, The Dean, Rev. Dr. Karl Reiland.

October 25th, Rev. Dr. Jas. Clarence Jones, Rev. P. F. Sturges.

Repairs at Trinity Church

According to present indications the work of repairing and redecorating old Trinity Church, which was begun early in July will not be completed until some weeks after the expected date. The actual work of repair was considerably retarded by the delay in erecting the extensive scaffolding within the church, eighty feet high. The work, under the immediate supervision of Mr. Thomas Nash, will be pushed forward as rapidly as possible, and the church reopened for public worship as soon as may be. Meanwhile, Sunday and daily services are held in the chapel of All Saints'.

DEATH OF BISHOP STRANGE

AT forty minutes past midnight of the morning of Sunday, August 23rd, the Bishop of East Carolina, the Rt. Rev. Robert Strange, D.D., passed to his rest. An attack of Bright's disease last fall gave fears of early death, but the Bishop partly recovered. Another and more acute attack occurred on July 4th, since when he has been sinking slowly until the end, which came peacefully as stated. The burial service was appointed for Tuesday, August 25th, at St. James' Church, Wilmington, N. C.

The Rt. Rev. Robert Strange, D.D., was born at Wilmington, N. C., December 6, 1857. His college work was at the University of North Carolina, where he graduated in 1879 with the degree of A.B. He afterward entered the Berkeley Divinity School and was graduated in 1883. He was made deacon in 1884 and priest in 1885, Bishop Watson conferring the earlier and Bishop Lyman the later orders. His first clerical work was as missionary to the colored people in Southern Virginia. He was then successively rector of the Church of the Good Shepherd, Raleigh, N. C., St. James' Church, Wilmington, N. C., and St. Paul's Church, Richmond, Va. He was elected Bishop Coadjutor of East Carolina in 1904, and was consecrated on All Saints' Day of that year. He succeeded to the episcopate of the diocese by the death of Bishop Watson in the following April. He had served as deputy to General Convention from East Carolina in 1898 and from Virginia in 1904.

THE TEST of love is not feeling, but obedience.—*William Bernard Ullathorne.*

BROTHERHOOD ACTIVITIES IN CHICAGO

Preparations Are Making for Atlanta Convention

NEW PLANS OF MISSIONARY BOARD

The Living Church News Bureau
Chicago, August 24, 1914

THE members of the Brotherhood of St. Andrew in Chicago are busily at work during the summer securing as many delegates as possible for the National Convention of the Brotherhood which is to be held at Atlanta, Georgia, from October 14th to 18th. It is impossible at this writing to tell how many delegates may be expected, but a number of the younger men are postponing their vacations until October, so as to be able to attend the convention as part of their vacation. Some of the chapters in Chicago are keeping up their weekly meetings during the summer.

Mr. Courtenay Barber of the National Council, meets his chapter-members weekly at his residence, and conducts at each meeting an open discussion by the young men on topics of Christian life and duty. These discussions have taken a wide range, and have included such topics as "The Bible," "The Crisis at Ulster," "How Can a Young Man Be of Help to the Church?" "The Missionary Responsibility of the Church," "Causes of Industrial Troubles," "The Liquor Problem," "The Negro in America," "The Causes of the Great European War." The attendance throughout the summer at these weekly meetings has been excellent, and the discussions have been of solid value. Other chapters of the Brotherhood in Chicago have felt this summer the impetus given to the entire order in this diocese by the work of the District Secretary, Mr. Franklin Spencer, who has been residing in Chicago since January.

There is also arranged a meeting of the Chicago Local Assembly to be held at Hinsdale on September 26th. A special car will go out from the Union Station at 2:15 and, returning, will leave Hinsdale at 7:55. Afternoon sports will be followed by a conference on the two topics, "The Atlanta Convention," and "Mobilizing the Church Army." There will then be evening service with an address by the Rev. L. W. S. Stryker, rector of Emmanuel Church, La Grange.

The W. A. and Board of Missions

The diocesan Board of Missions holds no meetings during the summer, but is looking forward to especially valuable meetings during the coming fall and winter, because of the increased efficiency of the executive committee of the board, and also because of a new departure decided upon at the last regular meeting of the board. This new provision is that the officers of the diocesan branch of the Woman's Auxiliary shall sit with the diocesan Board of Missions at the board's regular meetings, from now on. For many years the diocesan branch of the Auxiliary has contributed largely to the work of city missions, but has never been brought regularly into official conference with the board. It is felt that this new departure will substantially further the unification of all the missionary spirit in the diocese, concerning both diocesan and general missions.

Some Clerical Vacations

The Rev. Chas. A. Holbrook is in charge of Trinity Church, Aurora, during August, while the Rev. F. E. Brandt, rector of the parish, is taking his vacation at Camp Mishawaka, on Lake Pakagama, some one hundred miles northwest of Duluth, Minn. This camp is a summer camp for boys, and is in charge of Mr. George J. Green, the athletic coach of the Cathedral School for Boys at Washington, D. C. The Rev. F. E. Brandt is holding the Sunday services at this camp, during August.

The Rev. John M. McGann, rector of Trinity parish, is spending August and September at a farm near Lake Sunapee, New Hampshire, and the Rev. W. G. Harter is in charge of the summer services at Trinity Church. There is being given a series of illustrated lectures on Missions, for the Sunday school. The Sunday evening services at Trinity have been discontinued during the summer.

The Rev. Leonard W. S. Stryker, rector of Emmanuel Church, La Grange, is taking his vacation during August in New Jersey and Connecticut, and the Rev. John S. Lightbourn of St. Paul's parish, Richmond, Ind., is at La Grange. The Rev. Professor Theodore B. Foster of the Western Theological Seminary has been summering since July 1st at Lazy Lawn, Newport, R. I. He expects to return to Chicago early in September. During the early part of the summer he was in charge of St. Mark's, Evanston. The Rev. Norman O. Hutton, rector of St. Chrysostom's, Chicago, is spending August at Nantucket, and the Rev. Wm. Burrows of Bloomington, Ind., is in charge of the parish. St. Chrysostom's choir camped in July at Chapin Lake, Michigan. St. Chrysostom's is maintaining this summer a fresh air camp for women and children, from July 1st to September 15th, offering two weeks' outing in each instance. There is a separate part of the camp for those with incipient tuberculosis.

The Rev. N. O. Hutton was in charge of the camp until August 1st, and the curate, the Rev. Garner MacWhorter, is to be in charge until the camp closes. The tuberculosis patients are being given two months' treatment apiece at this camp.

At St. Peter's the Sunday school choir of young girls is providing the music at the Sunday services during the summer, under the direction of Mrs. D. I. Martin. The Rev. G. Taylor Griffith is taking charge of St. Peter's during the rector's vacation.

TERTIUS.

IN THE INTEREST OF PEACE

THE Federal Council of the Churches of Christ in America has lately held a meeting at which resolutions were adopted expressing appreciation to President Wilson for offering the services of the United States in mediation between the European powers. They also endorsed the position taken by the administration disapproving of loans by American capitalists for belligerent purposes. They appealed to the religious bodies throughout Europe and to the press of each of them, asking that a movement be instituted to urge all Christian families having kindred in the armies to write to them personal letters, exhorting them, whatever may be the provocation of the enemy, to reduce in every possible way the horrors of war. They endorse the pending peace treaties between the United States and different nations, and submit the following new suggestions to the administration of possibilities to be embodied in a universal treaty between nations:

"(1) That some definite interval of time, to be mutually agreed upon, shall intervene between the declaration of war and the beginning of active hostilities.

"(2) That in the interval a commission of the signatory powers shall make careful investigation and report their findings to the world.

"(3) That the signatory powers agree to enforce the observance of the agreement upon the nation that transgresses the treaty, by immediate military intervention."

They suggest also to the President that he appeal to the people of the United States generally to observe as individuals and as groups the most complete neutrality, and they ask that the President will designate "a day of united prayer in all places of public worship and in the homes of the people to ask the Supreme Ruler to intervene in such ways as His divine wisdom may approve so as to calm the hearts of those who are filled with passion for war, dispose their minds to listen to the counsels of humanity and accept overtures for peace, and bring speedily to their distracted and distressed peoples the blessings of peace."

OUT OF THE DARKNESS

"He maketh wars to cease in all the world."
He maketh wars to cease?—
And yet we see the battle-flag unfurled,
And lost our dream of peace!

O horror of great darkness that enshrouds
The shuddering lands afar!
Out of the blue have sprung the dreadful clouds,
The thunder bolts of war.

What is this madness that has seized men's souls?
We ask, with trembling breath,
This wave of frenzied hate that, foaming, rolls
And sweeps them on to death!

O Prince of Peace, we call Thee King of kings,
Yet kings the carnage plan
That mocks Thy rule and bold defiance flings
Against Thee, Son of Man!

Before Thy face they flaunt their human pride
And bare their thirsty sword;
Was it in vain that Thou hast lived and died,
O meek and lowly Lord?

Yea! We will trust Thee, Lord, for Thou canst make
"The wrath of man to praise";
And through the gloom and terror there shall break
The dawn of better days.

MRS. J. D. H. BROWNE.

THE TIME of labor does not with me differ from the time of prayer; and, in the noise and confusion of the kitchen where I am at work, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were *Suso.*

DECLARATION OF AMERICAN MEMBERS OF THE PEACE CONFERENCE

HELD AT CONSTANCE, GERMANY, AUGUST 2ND, AND AT LONDON AUGUST 5TH, 1914

IT is significant that this first International Conference of the Churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness an amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God Our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our conference. There is a general consciousness that now more than ever we are called to coöperate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do His will in the world—waiting upon the Lord.

OUR CHRISTIAN IDEALISM IS CONFIRMED

This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are un-Christian. We are witnessing the *reductio ad absurdum* of un-Christian civilization; for peace is not to be secured by preparations for war (even if un-Christian men compel their brothers in self-defence, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education and commerce and industrialism, so too our very patriotism must be pervaded by the mind of Christ and be ready for the discipline of the Cross—the sign and symbol, not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland, that is the message we are bringing from this conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national, and international. Let us see to it that henceforth "all our fresh springs are in God."

THE HARDER TASK OF THE CHURCHES OF EUROPE

This is not the moment to dwell on the practical steps which may be taken by us all in common to promote peace among the nations. Some such steps will appear in the four resolutions which are to be published in due time by the International Committee of our conference. Others will be disclosed afterwards. Meanwhile we desire to emphasize the fact that has been borne in on us by contact with the workers for the Peace Movement in England and Europe generally—that more problems than we Americans were aware of are on the shoulders of those who, under God, are now leading the Churches of Europe; and we are grateful to our Heavenly Father for the skill and wisdom and self-control which, in this trying ordeal, have been vouchsafed to them. For five years previous to the formation of our Church Peace Union, these, our brethren, on this, the eastern, side of the Atlantic have been paving the way for what is now our common task, and it is their actual knowledge of men and means in the different nations of Europe which made it possible for our first International Church Conference for the promotion of Peace to be so widely and thoroughly representative.

THE HOUR OF OUR OPPORTUNITY

We in America have much to contribute henceforth to the common cause, and by our freedom from entangling alliances, and from some traditions which in Europe are an inheritance, we may, if we are properly considerate, be able to do and say some things which Europeans cannot; but after our present privilege of communion with the delegates over here, we know and feel that there is a vast deal for them to do which would be beyond our power. Therefore the determination of our conference to

rely on the International Committee for guidance, and for ultimate decisions from time to time—the resolution to "move all together when we move at all"—is a determination which we are sure will commend itself to our brethren in the United States. In the very midst of this internecine conflict of the leading nations of Europe, there will be henceforth from each of them well-chosen and skilful delegates to our International Council, ready and able to contribute of their special experience and prayers to our common endeavors for the Peace of the world and the Christianization of all mankind.

Submitted to the Federal Council of the Churches of Christ in America and its Committee on Peace and Arbitration, by instruction of the American delegates.

E. R. HENDRIX, *Chairman.*
GEORGE WILLIAM DOUGLAS.
WILLIAM PIERSON MERRILL.
LUTHER B. WILSON.
FREDERICK LYNCH.
CHARLES S. MACFARLAND, *Secretary.*

Committee appointed by the delegates representing the Federal Council of Churches of Christ in America.

London, August 6, 1914.

THE CHURCHWOMEN'S GUILD

BY ANNAH ROBINSON WATSON

AMONG all the various voices and opinions respecting the scope and demands of woman's work in the Church, there is, or should be, one clear, decisive note; and distinguishing this note there should be a strong and compelling purpose to follow its leading.

This note? it is a union of effectiveness and concentration.

The journals of the Church have recently accorded much space to the activities of women, to the advisability of placing them on vestries, etc., etc.—but instead of expending vitality upon questions permitting a wide diversity of opinion, it would seem wiser to consider a proposition which, while offering nothing radically new, does offer a new adjustment of forces already organized.

As yet this proposition has been presented to only one Bishop, to a few of the clergy, and to a large number of loyal and intelligent Churchwomen, but by all of these it is earnestly commended.

If the plan suggested should become operative and "The Churchwomen's Guild" be organized, it is believed that every available woman in every parish would become an active participant in its work; that every parish in every city would become an associated factor in the general Church work of that city; that every city, under its own Guild officers, would be an associated factor in the general work of its diocese, reporting at its annual convention, and that every diocese, in a larger sense than has ever before been possible, would be a factor through its Guild officers in the work of the whole Church, reporting at its General Convention; and so that the hundreds of women who may acknowledge allegiance to the Church but have not been active in the Woman's Auxiliary, or other Church work, may come into line and give their energies and sympathies to a more united and effective service than has before been known.

This proposition as presented below relates only to a parish. Its larger application will be easily seen.

"THE CHURCHWOMEN'S GUILD"

The object of this organization shall be a correlation of all the organized forces and influences now existent among, or possible for, the women of the Church.

Its membership shall be composed of all members of all organizations of women in the parish, together with all other women in the parish who do not belong to any of these organizations and who are willing to unite in this larger work.

The officers of "The Churchwomen's Guild" shall be a President, a Secretary and Treasurer combined, with as many Vice-Presidents as there are organizations of women in the parish, the President of each organization being a Vice-President of "The Churchwomen's Guild."

There shall be an Advisory Board of ten members. These members to be elected from the membership at large, at the meeting next after Easter; term of office hereafter determined; date to be hereafter determined. This Advisory Board together with the officers to constitute the Executive Board of the Guild; the quorum to be hereafter determined.

There shall be a Membership Committee appointed by the President, whose duty it shall be to prepare from the Church Register a complete list of the women of the parish. From this to prepare a second list containing the names of all those belonging to no one of the Church organizations.

There shall be an Invitation Committee appointed by the President, whose duty it shall be to communicate with all those whose names appear upon this second list, and endeavor to persuade them to join "The Churchwomen's Guild."

There shall be a Sunday School Committee appointed by the President composed of teachers of the Sunday school. It shall be the duty of the Committee to keep this important work of the parish in sympathetic relations with all the other parish work and workers.

The meetings of "The Churchwomen's Guild" shall be quarterly.

These meetings shall be opened by prayer. After the reading of the minutes there shall be reports from each Vice-President of the work of her own organization, a report from the Chairman of the Advisory Board, and from the chairman of each committee. These reports shall be followed by new business. After adjournment there shall be an hour devoted to social intercourse of members.

The President of the Parish Churchwomen's Guild shall be the wife of the Rector, or some one appointed by him. The Secretary and Treasurer to be elected after permanent organization is effected, term of office hereafter determined. The Rector to be ex-officio President.

The dues of "The Churchwomen's Guild" shall be $1.00 per annum. Of the fund so acquired, one-tenth shall be set aside for general work of the Church at large and to be more fully considered hereafter. The remainder applied to such parish purposes as the Executive Board shall determine.

The jurisdiction of "The Churchwomen's Guild" shall be over the women's share of matters pertaining to the entire parish. The proper care of the Parish House and Parish House furnishings, the administration of all activities in which all the organizations unite; but shall not interfere with these organizations, each being absolutely independent under its own President.

The points of advantage are:

First. It would probably bring into service many Church women now inactive, who would become interested in a larger and broader Church affiliation than has before been attainable.

Second. The activities of each organization already established would be vitalized by the sympathetic interchange made possible by large quarterly meetings.

Third. The social life of the parish would be greatly stimulated by these meetings.

Fourth. Parish interests not legitimately falling within the scope of any organization already at work would come before this body.

Fifth. The rector would come directly into touch through this organization with members of his parish not heretofore actively connected with its work.

No thoughtful Churchwoman nor Churchman can fail to realize that the trend and demand of the day is for a co-operation which will secure concerted action. The conservation of energy requires that every possible effort be made to utilize available forces and to bind together and to push forward with strong federated purpose.

ANNO DOMINI 1914

Let the great chips fly to-day;
Strike at evil's awful root;
Let your mighty muscles play
Far beneath the blighted fruit.

Where the turbid river runs,
Trace the trouble to its source;
Let the cool wind and the sun
Touch the poisoned water-course.

Hiding all the wreck and slime;
Far above the battle's roar,
On the blotted scroll of Time,
Read the Name of GOD once more!

ELLEN M. H. GATES.

The Racial Episcopate in the Light of Roman Catholic Unity

By the Rev. D. CONVERS

IT MAY be "carrying coals to Newcastle"; but as I have seen no reference to the Uniats in the Roman Communion in the discussion about a Negro priest to be a Bishop in our communion, giving him charge of the Negro congregations in several dioceses, I venture to call attention to the close parallel. If others have burned their fingers pretty badly in a like scheme, why should we insist on scorching ours also?

How close a likeness there is! In Philadelphia, on Franklin street, near Brown, stands what was once the parish church of our own St. Jude's, which was sold to the Roman Catholics a few years ago, and is now their "Cathedral of St. Mary of the Immaculate Conception," whence the Rt. Rev. Stephen Soter Ortynski, once a monk of the rule of St. Basil and *hegumenos* of the monastery of St. Paul, Michaelooke, in Galicia, Austria-Hungary, a Slav by race, consecrated by the Uniat Archbishop of Lemberg and others under the title of Bishop of Daulia, governs various Roman Catholic congregations of Slavs in various dioceses and is expected to live and work in harmony with the diocesan hierarchy. To be sure, a writer in the *Catholic Encyclopedia* calls it an experiment. But is it not exactly the "Racial Episcopate"? Not old enough to base many conclusions thereon; but are we not sure that the plan will have some difficulties in practice? Such things have been known as Coadjutor Bishops with the right of succession having difficulties with their chief; witness, Purcell's account of Archbishop Errington and Cardinal Wiseman. But what when it comes to a racial Bishop and perhaps half a dozen heads? Familiar anecdotes may have no truth in them; but they may!

But the Uniats as a whole in some form or other are nearly four centuries old—old enough to have had a fair test; and as, in all forms, they number about 6,000,000 souls, old enough and big enough to warrant some conclusions quite confidently.

Of course there are differences. We talk of the racial episcopate for one race, the Negro; the Roman Uniats are of many. They have the Ruthenian, the Rumanian, the Armenian, the Coptic, the Melchite, the Chaldean, the Malabar; not to mention the Bulgarian and others.

For my part, I well remember when I first heard the word, Uniat. In the coal regions of Pennsylvania I saw a church having a cross strange to me. It had three cross bars, and the lowest was at an oblique angle. They explained that the top one represented the title above Christ's head; the middle, the bar to which His hands were nailed; and the lowest, the rest for His feet, moved by His weight and motions.

"What kind of a church is that?"

"A Uniat."

"But what is that?"

"I do not exactly know. It is some kind of a Roman Catholic or other. They come from southeastern Europe; and they and the Irish don't get along together but quarrel like cats and dogs."

It was in Pennsylvania also that I met the first Uniat priest I ever knew. As my friend took me to call, he said, "I'm going to show you a curiosity you never saw before—a Roman Catholic priest in good and regular standing who is married, living here in his priest's house with his wife and children."

When I got to know him well enough, the poor fellow poured out all his troubles. He had been sent by his superiors to take charge of a congregation of his fellow-countrymen because he could speak their language and knew their customs. First, he had trouble with the Roman Catholic Bishop, and a Cardinal had to force the Bishop to recognize him as in good and regular standing. That being done, his troubles were over? Only beginning; for the priests disliked their married brother and made his life miserable. They quarrelled very much as other men do. He had met two or three of our clergy; and said, pathetically, in his broken English, "You kind to a poor husband; my priests, not kind."

Since then I have read everything I could about the Uniats, be the writers Anglican, Orthodox, or Roman. Because I am not myself a Roman Catholic and not even a man who seriously wished to be, I must be careful what I say lest it be put down to prejudice or Romophobia. Therefore I propose to quote or refer to Roman Catholics, mostly to the writers in the *Catholic Encyclopedia*. I will warn the reader by expressly naming my authority should I refer to any one else. When I say, for example, that quarrels between various Uniat bodies fill up too large a portion of Eastern Church history to be ignored, I mean that a writer in that *Encyclopedia*, in this instance the Rev. Adrian Fortescue, gives that as his opinion or assertion, being what a distinguished Roman Catholic priest or official writes in a printed work on a subject wherein he is a special authority. "Every one who knows Syria, knows the friendship between Melkites and Maronites is not enthusiastic," is the remark of a co-religionist of the aforesaid Melkites and Maronites.

A Uniat is a Roman Catholic of an Oriental rite. He differs from the Irish or Germans we know in this country in race, in language, in being under a Bishop of his own nation; uses different Prayer Books, different canons, and ceremonial with very few changes from what he was accustomed to before becoming one of the papal obedience. Now in all this there is much more than is included in the Racial Episcopate; but when we remember the liturgical authority of a Bishop, perhaps in practice there may be a greater departure from our use than is now suggested in express terms. There is this difference: the Racial Episcopate lays emphasis on one point; but the Uniats lay emphasis on the use of another book yet including the idea that Bishops and laity are of the same race.

The Uniats are bodies formed by the work of Roman missionaries in the East by agreements made between Rome and the members of Orthodox or heretical Christian churches, generally during the sixteenth or seventeenth centuries. These agreements are not all verbally alike. One non-Roman writer, describing one, says that Rome *asked* four P's, viz., Papal Supremacy as then understood; Procession of the Holy Spirit from the Son (*Filioque*) to be taught but not to be said in public service; Purgatory; and permitted use of wafers; and Rome *granted* their liturgical books, national customs and practices, canon laws and ceremonies, even to their old Julian calendar and bearded clergy. It is almost true to say that Rome said, "Own the Pope and you can go on in every other respect doing as you have been and are doing now." Put thus, everyone would say, such a plan would have far more power as a missionary move to win others than the mere Racial Episcopate. Their plan to ours would be "as water unto wine."

But have the Uniats been a success? In spiritual power? Scarcely. In numbers? No. In moulding their adherents into faithful Roman Catholics? Emphatically, No!!! They have always been examples of unstable equilibrium.

The writers in the *Encyclopedia* both in general terms and in concrete cases assert that political forces rather than spiritual and religious ones move them up and down. As a spiritual power their co-religionists are not proud of their brethren.

As to numbers, of course they have had some power, but not more than two or three number over a million. Considering the missionary activity of the Latins in the East, they are strangely sterile. Some are smaller now than in times past. Where is even their natural increase? But here and there there has been a phenominal increase. Take the Ruthenians. Terlecky and Potsi and Ragoza, Bishops of the Orthodox Eastern Church, negotiated on the borders of Poland and Russia with Clement VIII., and the union was proclaimed at Brest in Poland in 1596. Sigismund III. of Poland persecuted the non-Uniats; and the Russian authorities did the same to the Uniats. For a time the scheme spread, however, like wild fire. Millions became nominally Roman Catholics. Now and then a whole diocese went, until 1702. But when Catharine II. was on the throne of Russia, and Poland was partitioned, she worked through a not very creditable Uniat Bishop, and between two or three millions returned from Rome to Orthodoxy. Again, in the "Week of Orthodoxy" in February 1839, the Uniat Bishops in synod at Polotsk asked to be permitted "to be re-

united to their ancestral Orthodox Church of all the Russias." The Czar, Nicholas I., saw the petition, "I thank God and accept"; and between two and three millions more came over. In 1875 the Archbishop of Warsaw received from Rome about 50,000 Uniats from forty-five parishes, and twenty-six priests, because of the Vatican decree on Papal Infallibility; and later that year fifty-one parishes at Zamoscie followed their example, being the last organized Uniats in Russia (A. H. Hore); although the Ruthenian Uniats still number about 3,000,000 in Austria-Hungary, perhaps half of all in the world and from which come Bishop Ortynski's flock in this country.

Very promising initial success followed by failure is illustrated by the Bulgarian Uniats. In 1860 it was said that 60,000 asked Pius IX. to set up a Uniat body. He complied and himself consecrated Sokolski Archbishop, early in 1861; but in August of that year the new Bishop was back with the Orthodox and the laity had dwindled to 13,000. The Uniats form one of Rome's "unlucky hands."

How far have the Uniats melted into one loyal body with those of the Latin rite? How far has there been marked uneasiness, suspicion, dislike, and readiness to break into open, formal schism? It can be seen on the part of the Latins; as in some councils under the Primate of Hungary an official, not of their hierarchy, was named as *causarum generalis auditor,* with a veto. Not the kind of thing to show trust or develop it (Dampier).

It is hard to see how any loyal, enthusiastic Roman Catholic of the Latin rite can avoid being distressed over the Uniats. He is eager to uphold his Church as being inflexibly determined to uphold unity of teaching. At *his* altar they say the Nicene Creed with the *Filioque;* but a few millions repeat the creed without the *Filioque,* and each usage is authorized. A well-known anecdote tells how a prominent Uniat chanced to see the Creed in a Latin book with the *Filioque;* and much scandalized, he went to his Bishop to ask an explanation, and was met by, "That is just a printer's error"! Imagine saying to the loyal child of the Roman Church, what is undeniably true, "Some of your priests are single, and some are married and each lives with his wife and children while serving at your altars; not the same proportion of the two classes as exists in (say) the Presbyterian ministry, but exactly the same conditions"; surely he will shrink from the Uniats. He wishes to boast of the uniformity of his Church; and the Uniats cut across his assertions abruptly. "My Church stands as a unit opposed to lax views of marriage"; but one cannot say as a unit. For only a few years ago the reforms of the Council of Trent prevailed in some Roman Catholic dioceses in the United States, and were of no canonical force in others. And now the decree *Ne temere* is of force among all of the Latin rite but is not among the Uniats. Some Roman Catholic babies are confirmed and communicated when they are baptized; and some must not be. Some Roman Catholic priests can confirm and some cannot. Some Roman Catholic laity are communicated in both kinds; and some are not. Some Roman Catholics are taught to genuflect before the Blessed Sacrament; and for others it is forbidden. A wife has been taught very thoroughly to practice her religion; but being left a widow, everything must be changed. And so on endlessly. The intelligent, well-trained Roman Catholic who is eager to press divided religious practices in contrast with his own uniformity must be silent. Is he not sure to be distressed?

However the Rev. Adrian Fortescue may argue in the *Encyclopedia* that the Uniat has as good a right to his customs as any Irish Roman Catholic to his, most of his co-religionists will dissent energetically. They will agree with him when he says, "Nevertheless national customs, languages, and rites tell very strongly on the *superficies;* and our Uniat Armenian would certainly feel more at home in a non-Uniat Church of his own nation than in a Uniat Coptic or even a Latin Church." But the popular conclusion would be, "The man who would feel more at home in a schismatical and heretical church than in St. Peter's at Rome is the man we wish to put from us."

But if many in the Latin rite are uneasy over the Uniats, is there anything like restlessness among the Uniats?

The Rev. Adrian Fortescue says in the *Encyclopedia:* "Indeed these Uniat bodies faintly reflect the divisions of their schismatical relations," *i. e.,* before they submitted to Rome; and he tells something of the quarrels among the Uniats in Turkey in Asia which he best knows. While the Rev. S. Vaihle tells of the quarrels between Poles of the Latin rite and Ruthenian Uniats, of which he has some personal knowledge in Austria-Hungary, where there were "fatal tendencies" that Leo XIII. partly remedied but still constitute "chief danger." But there are sadder things than mere quarrels. I have no room for all the Uniat schisms. Nor have I at hand here a series of papers printed in the *Indian Church Quarterly* years ago under the title "Goa and the Padroada," the fullest and most interesting acount of that Uniat schism I have read.

To sum it up. Nestorian missions centuries ago converted to their heresy on the Malabar coast of India a considerable native Church, discovered there when the Portuguese spread into the East. Under Portugal, Roman missionaries came; and Goa became an episcopal see, to which the King of Portugal was forever to appoint as founder and endower. From the synod of Diamper in 1599 many of the Nestorians became Uniats; and there were two bodies, Nestorians and Uniats. Half a century later the Uniats divided and a portion became Monophosite. Then there were three bodies, Nestorians, Uniats, and Jacobites. As the Portuguese power weakened, missionaries grew fewer; but the King not only appointed Bishops but claimed that no Roman Catholic missionaries could come to the East except under his Bishops. The Pope ignored the claim and sent missionaries in connection with the Propaganda under Vicars Apostolic. Little by little matters got more tense between these two groups; the Padroadists, who claimed to represent the Church of Rome through the patronage of the King; and the Propagandists. From 1794 was a "dual jurisdiction" which some called schism. Matters got rapidly worse. The papal documents talk of the "scandalous immoralities" on the part of their Goanese co-religionists who were banished from Bombay; and complain that by sloth they allow vast numbers to lapse into heathenism.

Gregory XVI. had been Prefect of the Propaganda and so knew India better than most Popes; and in 1838 he undertook to end the "schism" as he and all except the Padroadists called it. They promptly called his bull spurious or at least surreptitious, and the schism went on about as before. The King named a new Bishop or Archbishop, who took an oath to do all the Pope had ordered; but arriving in India he ratified all the other side had done, he objected to the Vicars Apostolic as mere "Turkish Bishops" (they had their titles from towns in Turkey); ordained eight hundred uneducated men and sent them out to strengthen the Goanese; at one time a Vicar Apostolic was kept a prisoner in a church for a month.

In 1857 Pius IX. tried to make peace by signing a new concordat with the crown of Portugal; but the two jurisdictions were left much as before. However in 1886 Leo XIII. signed a new concordat and reorganized the hierarchy. Verily the Uniats are restless, after a schism lasting just under a century! In 1862 Pius IX. established a *congregatio de Propaganda Fide pro negotiis ritus orientalis.* There was need for it. In 1867 his bull *Reversurus* undertook to modify the canons for the Armenian Uniats; and he promptly had a schism on his hands amongst them. Leo XIII. had to patch it up by more or less undoing what had begun it.

In 1869 *Cum Ecclesiastica* extended to the Chaldeans what had divided the Armenians. The Patriarch broke away and his followers were on the verge of revolt. With the Goanese, the Armenian, and the Chaldean schisms on his hands, it is not wonderful that he should name a special commission at the Vatican Council to do something for the Oriental Churches and missions. But the council came to an end long before they reported. A part of the activity of Leo XIII. was trying to mollify the raw sores Pius had left among the Uniats. It was reported that Leo intended to name a Uniat Patriarch of Constantinople, seeing they have on the lists of their Bishops four who bear the title of Patriarch of Antioch. Why not? They have a corporal's guard of laity, and why not call the leader generalissimo?

Since the Uniats had been so peaceful, calm, and quiet through the whole of the nineteenth century, Pius X. must needs try if it were possible early in the twentieth century to rouse another set of Uniats, the Ruthenians; of whom, as they are here in the United States, the Rev. A. J. Shipman, in the *Encyclopedia,* says, "account must be made of their home politics," else they may be touched off. So in September 1907 the Pope sent them his Apostolic Letter, *Ea semper,* to tell them they should have no diocese, no more married men should be ordained here, no more infant confirmations and communions; in short, they undertook to Latinize very slightly the Ruthenian Uniats here. The result showed that same eagerness to obey Papal commands which so constantly is a mark of

Uniats; the *Encyclopedia* estimates that only 10,000 left them for the Orthodox because of it.

Has the history of the Uniats in the Roman communion been so grandly successful as to invite imitation on even the smallest scale? That seems to be the light shed by Roman Catholic unity upon our local Racial Episcopate, at least in part; for more might be said.

THE EPISCOPAL CHURCH THE FIRST OF ALL RELIGIOUS ORGANIZATIONS TO UNDERTAKE ORGANIZED WORK AMONG THE NEGROES

By the Rev. George F. Bragg, Jr., D.D.

THERE is a wide-spread notion that the Church followed other religious bodies in organized work among the negroes of this country. The passing anniversaries of two events which bear upon this subject suggest the present article.

The sixth of August past was the 119th anniversary of the ordination to the sacred ministry of the first black man in this country. The same date was the ninety-sixth anniversary of the laying of the cornerstone of the first deliberately planned colored Episcopal church in this country. As a matter of fact, the Episcopal Church was the very first to introduce, in an organized way, the Church among the negroes, and—we say it with special pride—on exactly the same basis, plan, and government as to white people.

A band of colored Methodists had not been treated fairly by their white brethren, in the place where they had hitherto worshipped together, in Philadelphia. They left that particular white Methodist church never to return. Soon they conceived the idea of erecting an "African meeting house." It was to be of no particular denomination, but a home for the people of African descent. As they put forth endeavors to get sufficient money together for such purpose they were greatly impressed by the kindness and sympathy of Bishop White of Pennsylvania, Benjamin Franklin, Dr. Bush, and other leading Churchmen, who generously assisted them in their enterprise. Long after this time, when the building was being erected, this group of African people, who had already organized themselves into the "Free African Society," held a meeting to determine with which of the white religious bodies they would associate themselves and give over their building. Although up to this time they were all Methodists, they decided to unite themselves, and their church, with the diocese of Pennsylvania, and request Bishop White to take them under his pastoral charge. Two of the members objected. One was Absalom Jones and the other was Richard Allen, and these two men were the leaders of the society. But it was so decided. Richard Allen was then asked to consent to become the "minister," but this he declined as he preferred to remain a Methodist. Jones was then solicited, and finally accepted. He was first licensed as a lay reader, and on August 6, 1795, was ordained deacon. The church, St. Thomas', in which he was ordained, was not originally planned for an Episcopal church. Twenty-three years from the ordination of Jones, on the very day, the Feast of the Transfiguration, the cornerstone of St. Philip's Church, New York, the first originally planned colored Episcopal church in America, was duly laid. Here are two continuing monuments to the primacy of the American Church in work among the colored race.

But it is interesting to note that the Church, in no single instance of which I am aware, before the Civil War, treated a colored congregation as a "mission." All of them, thus formed, from 1793 to 1865, were constituted "parishes," and given the same faculty of local self-government as white parishes.

On September 9, 1794, at Bishop White's house, the Council of Advice assembled for the purpose noted below. The following is taken from an extract of the proceedings of that meeting, and signed by "Samuel Magaw, a member of the Council":

"The Bishop laid before the council, the constitution of the African Church of Philadelphia, a congregation of the people of color, who, having lately erected a building for the public worship of God, do now in consequence of free and mature deliberation, propose and request to be associated with the Protestant Episcopal Church in the United States; and in particular to commit all their ecclesiastical affairs to the rule and authority of the Bishop and Church in this state of Pennsylvania. The Bishop and council are pleased with the application made above, and are willing to accept the terms.

"Resolved and declared therefore, that as soon as the trustees or deputies of the said congregation, being duly authorized, shall sign the Act of Association of the said Church in this state, they shall be entitled to all the privileges of the other congregations of the Protestant Episcopal Church. Agreed, that Dr. Samuel Magaw and Dr. Robert Blackwell be a committee to meet the trustees or deputies of the African Church, and see them ratify the Act of Association."

St. Philip's Church, New York, was similarly received. Later, St. James' Church, Baltimore, had the same treatment, which was further illustrated by the presence of the two white rectors of the city at the consecration of the church. And so of St. Luke's Church, New Haven, and St. Matthew's, Detroit, Mich.

Our failure to reach great numbers of the colored race cannot truthfully be credited to the notion that we were late in entering the field, whereas we were the very first. The cause of such failure is due rather to the natural impediment of ignorance. The same cause prevented for a long while the Church from reaching the great body of poor and illiterate white people.

But there is an important lesson which the Church should learn from all this. Richard Allen, who withdrew from the African Society, waited until his brethren had practically completed their enterprise. Then he purchased an old frame formerly used as a blacksmith shop, and started his "African Methodist" church. About twenty years after, or accurately, in 1816, Richard Allen and fifteen other members of the African race, assembled in the city of Philadelphia, and organized the present African Methodist Episcopal Connection. Only one of the number above mentioned was an educated man. So illiterate were the preachers, as few as they were, that for a number of years, Bishop Allen's fourteen-year-old son acted as secretary of the Conference. From this lowly origin the African Methodist Episcopal Church has ascended to its present proportions.

At this late day, the lesson to be learned is simply this: We must employ any honest and honorable agency which will contribute towards the extension of the Kingdom of our Lord.

Without disturbing in the least our present diocesan system, wherever a sufficient number of Bishops so desire they should be permitted to employ an extraordinary agency to match an extraordinary condition, and a way should be found to unite such extraordinary agency with the National Church.

OUR FORTUNES BAGATELLES

When we read in the newspapers that men die possessed of fortunes running far up in the millions, we are apt to draw a contrast between the possessors of so much wealth and the multitudes who find it hard to make a bare living. We conclude somewhat hastily that the age is degenerate when such fortunes can be amassed by the few, and it is sometimes even broadly asserted that the rich to-day eclipse in their opulence the same class of any previous age in the world's history. Nothing could be further from the fact. It is true, we have a number of men who are fabulously wealthy, and women who spend extravagant sums on personal adornment; but, with only a few notable exceptions, our present-day Crœsuses of either sex are far behind the ancients. Aristotle left a fortune of $50,000,000. A single festival given by Ptolemy Philadelphus cost $2,300,000, which was but a trifle when we learn that he possessed $370,000,000 in gold. Lentulus, an augur, had a modest bank account of $17,000,000, and Seneca had a few millions more. Paulus, it is said, received as a bribe $292,000. Lolla Paulina's wardrobe was valued at $1,664,480, and she wore, at a supper, $1,562,000 worth of jewels; but this opulent lady had $200,000,000 in her own right. Scaurus built a villa which cost $15,000,000. Nicias, an artist, refused $75,000 for one of his pictures, and made a gift of it to his country. Aristides, the sculptor, for a single figure, received $125,000 and $20,000 for a smaller one. We read on apparently good authority of individual fortunes of from $50,000,000 to $500,000,000, and of incomes of $15,000,000 to $20,000,000 a year; of dazzling gifts to favorites and of almost incredible extravagance, but of gifts to religion very few, while the columns of charity and philanthropy were wholly neglected. On the whole, therefore, we may conclude that the owners of great wealth to-day, however we may criticize their methods of accumulation, are making a better use of their money than the ancients did.—*The Christian Herald.*

I hope you will learn, what I am always hoping to learn, to rejoice in God continually, knowing that He is really ordering all your circumstances to the one end of making you a partaker of His own goodness, and bringing you within His own sympathy.—*Thomas Erskine.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

WORK FOR COLORED WOMEN IN PHILADELPHIA

THERE is a Philadelphia Association for the Protection of Colored Women, of which Archdeacon Henry L. Phillips is president. In its latest report it points out that the situation which faces the colored woman in the North, especially the untrained Southern woman, presents more difficulties than in the South.

"Most industries, other than domestic service, are closed to her; domestic service in the cities requires training and skill; good temporary lodgings in decent neighborhoods at reasonable cost are hard to find; employment in good families without references is hard to obtain; work in cafes and public restaurants often carries with it great moral risks; the cost of living is double that in her home in the South; good associates are not easily picked up; and when the day's work is done, where can she go for recreation? The streets are not safe, and the dance halls and other amusements open to her are worse." Moreover, the Southern negro woman is very poorly equipped to grapple with this new environment. She is usually untrained in domestic service, comes from a rural community, has been urged to leave her home by an employment agent who gets a big fee for her, and leaves her home without sufficient clothing or money and no information about her Northern home. "Often she has not car fare to get across the city after she arrives. Where she is not the victim of the employment agent, she often leaves in the same irresponsible way, hoping to find friends or work. Beyond this reckless journey and blind faith lies many a story of failure, of want, of crime, of poverty, of disease that might have been avoided had the girl only been safeguarded. The girl who is alone, friendless, penniless, and unemployed, is deprived of the guards to her honesty and morality which society so carefully throws about women."

The Association for the Protection of Colored Women in its work aims to give colored women a fair chance to obtain honest employment, and keeps in touch with them afterwards to give them a further chance to obtain decent living conditions. Even such small service as this—directing them to the right car line, sending telegrams and letters to their friends who have failed to meet them—protects them from the many imposters and gives them a chance to begin life aright in their new home.

Mrs. E. B. Leaf and Miss E. T. Leaf of St. Mark's parish, Philadelphia, are also actively identified with the work of this association.

SOURCES OF PROSTITUTION IN EUROPE

In the opinion of Abraham Flexner, the expert who investigated prostitution in Europe for Mr. Rockefeller, there is practically only one source of supply for prostitutes: "the lower working classes and mainly the unmarried women of those classes." Here and there is a stenographer, an actress, or a school teacher, but the abundant figures and quotations bear out for all Europe the statement made a half century ago by Parent-Duchateler, who "found that Parisian prostitutes are recruited well-nigh exclusively from artisan families." Occupational and school records also bear out this conclusion. "They are the unskilled daughters of the unskilled classes" and "they belong to the intellectual as well as to the social proletariat." Strip her fine clothes from the most pretentious woman in Paris and you cannot, by speech or any other token, tell her from the commonest street-walker.

Upon this showing, barely indicated here, Mr. Flexner bases an interesting argument:

"The fact that prostitution recruits itself from a single class is itself fatal to the contention that the prostitute is necessarily born degenerate. For if prostitution involved degeneracy, and if, *vice versa*, congenital degeneracy made straight for prostitution, a single *milieu* would not furnish practically the total supply."

HOW TO BEGIN A HOUSING CAMPAIGN

If it is desired to begin an active housing campaign in any particular town, Dr. John Nolen recommends this procedure: Make a general survey of bad housing conditions and an intensive study of selected blocks to get the exact facts. Then the building law and the regulations of the board of health should be studied to find out what improvement can be made under existing ordinances. If necessary, a new housing law should be written. Law enforcement should also receive careful attention. Such an investigation would take from three months to six months or more, according to the size of the city. Following such a study, a broad and comprehensive housing programme should be prepared which it would take several years to work out, and which would insure a consistent and progressive development of good housing in its many aspects and relations.

IMPETUS TOWARD CITY PLANNING

The other day I asked George B. Ford, the well known city planner, of New York, what had most impressed him along progressive city planning lines, and he replied, "The recent interest which the real estate bodies, in particular the more enlightened real estate men, have been taking in city planning."

"The increasing number of real estate men at our conferences," he said, "and the sessions devoted to city planning at the convention of real estate exchanges at Pittsburgh, promises more for the wholesome extension of city planning interests in America than almost anything that has yet taken place. I also am most favorably impressed with the interest shown by the chambers of commerce and members of boards of trade throughout the country, and the fact that it was even recognized at the recent convention of the Chamber of Commerce of the United States of America."

CIVIC DISCUSSIONS IN SACRAMENTO

Sacramento, like many other American cities, is the shopping center of a region containing numerous small cities and towns, each with a woman's club. During the past year the Civic Club of that city in conjunction with the chamber of commerce has held weekly luncheons at which social betterment topics were discussed, and to which out-of-town women were invited. The attendance throughout the year has been large, and the subjects discussed included city planning, housing conditions, city management, play-grounds, sanitation, water filtration, social injustice, and municipalization of street railways.

SCHOOL LUNCHES

School lunches, according to the New York School Lunch Committee, are served in the following cities:

Denver, Washington, Chicago, Indianapolis, Amherst, Boston, Greenfield, Westford, Mass.; St. Paul and in rural districts in Minnesota; St. Louis, Albany (in a vocational school), Buffalo, Mill Valley, N. Y., New York City, Rochester, Cincinnati, Cleveland, New Orleans, Erie, Logansville (consolidated schools), Manayunk, McKeesport, Philadelphia, Pittsburgh, Wayne, Pa.; Memphis (in a night school), Houston Texas; Eau Claire, Milwaukee, Wis.; Muskegon, Mich.

Two WISCONSIN TOWNS have now definitely adopted the plan of making the school principal the civic secretary as well as paying him for this service. M. T. Buckley has been reëngaged at Sauk City, and Osseo has just engaged B. M. Blackman with the specific understanding that the one-third increase of salary is to pay for the same sort of work the old New England town clerk did in getting the people together for the discussion of common problems, and for promoting and organizing recreational activities for the whole town.

BIG BROTHERS of ours, we want to do right.
But try as we will, it's a hard, uphill fight.
We'd rather play ball in a place where we dare,
Than skulk near a corner an' gamble an' swear.
We'd rather climb ladders an' act on a bar
Than dodge a policeman or hang on a car.
It's up to you, brothers. Come, please don't delay,
But establish a place where us fellows can play.

—*John L. Shroy.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published

NATIONAL PREACHING MISSION

To the Editor of The Living Church:

IN reference to the National Preaching Mission for Conversion of Church People (including some of the clergy, perhaps), can we not have a large body of men—picked from each diocese—men known as "good men and full of the Holy Ghost"—who, after corporate preparation, will go out and begin the national preaching mission all at the same time, in as many parishes as possible, thence going to other parishes, for several weeks—arousing the whole Church, and, by this co-temporaneous work, centering the attention of the whole Church upon the work, drawing forth the whole Church's intercessions for every other part of the whole, and also giving such a stimulus to the work and such a dignity to it that each parish will expect the mission to come to it in due time as a matter of course, and as a great national enterprise?

The result would surely be the converting of many merely nominal Churchmen who have not yet known Christ, and, thus first having the *life itself*, we should see the natural *manifestations* of it. Even the more remote parishes would catch something of the spirit of the movement.

Of course such an important and large undertaking would require considerable preparation, but the end would justify it.

The writer would humbly suggest, first, a thorough working up of the matter by the Church papers and periodicals, by clergy and laity, and the *Praying up* of it by every believer in Christ.

Second, the appointing of a man (by the Board of Missions or General Board of Education) to go up and down the land, visiting every diocesan convention, convocation, clericus, etc., and as many of the parishes as possible, advocating and explaining the movement, organizing simple prayer leagues and "every-member-canvass" committees on attendance, inquiring for suitable men for missioners, etc. Doubtless the mission preaching societies which we now have, and other individual mission preaching clergy, would respond to form the nucleus, and no doubt our Mother Church would lend a hand and send us some of her choice men.

Then, if General Convention would heartily endorse this and give its official commission to the body of missioners, and send them out over the land (after corporate preparation, or such on the part of each group) the churches would doubtless receive them as a matter of course, and we should see "much people added to the Lord." There should be, too, in every parish an "every-member canvass" and a "go-to-the-mission" campaign.

Expenses? Surely, many parishes would pay the expense of the mission which came to it, with offerings taken in the box at the door, supplemented if necessary; some dioceses would certainly be willing to bear the expense as they do that of a general missionary (using their Archdeacons and general missionaries as a part of their force for this enterprise); and the General Board of Education, or Board of Missions, could properly meet the expense in the case of those missionary jurisdictions unable to do so. Surely such a mission comes under the head of real apostolic mission work, and is in line with that larger "missionary" vision which we understand the Board is advocating; and such a work as the national preaching mission is absolutely necessary if we are to have a Church thoroughly alive to "Missions."

Let us hear from others. Yours faithfully,

Steamer *Casca*, Yukon River, Alaska. G. D. Christian.

SEX EDUCATION

To the Editor of The Living Church:

ALL will agree, no doubt, with the statement quoted by Mr. Woodruff in The Living Church for August 15th, "that it is something else than mere scientific knowledge that keeps men self-respecting and moral." Nor will it be denied, I am sure, that the proper place for sex teaching in its most intimate aspects is the home, wherever the right atmosphere of a home exists. But though knowledge does not make men moral, it may guard them from immorality. Certainly ignorance and vice are brothers. Apart from the very obvious and difficult problem of what to do with children who have no proper homes, then, there is the other problem: How can the schools best do their part in dispensing *right knowledge* of sex matters?

Professor Mitchell has pointed out the fundamental error which underlies most discussions of this problem: "Sex should not be hunted for, but it should not be avoided when it occurs." The solution of the problem does not lie so much in the direction of special courses in sex knowledge as in the frank treatment of the subject where it naturally occurs in connection with other matters. Separate sex courses treat the various facts of sex in a special group in isolation from other allied facts, and so give them an artificial prominence which it should be the very purpose of such teaching to avoid. The obvious remedy is to teach these subjects, not in separate courses, but in their natural connections. The teacher of biology or of botany has an unusual opportunity for leading the child up to an understanding of his own organism and its workings through the study of plants and animals. So, human anatomy and physiology should be taught without any mutilations beyond those which the intellectual limitations of the children render necessary. Finally, the instruction in morals should include sex morality along with the rest. The great danger lies, not in these subjects themselves, but in their isolation, and the special emphasis which this inevitably entails.

Very truly yours, Jared S. Moore.

Department of Philosophy, Western Reserve University.
Cleveland, August 17th.

INSURANCE OF CHURCH PROPERTY

To the Editor of The Living Church:

FOR some time I have desired to write upon the matter of the destroying by fire of buildings belonging to churches and institutions of the Church, but, when I have thought sufficient time had elapsed since the last fire to prevent my remarks from seeming personal, we have been surprised and shocked by the news of another fire. This has made it necessary for me to wait for a season. Now that there has been no fire recent enough for the sufferers to take umbrage at what I have to say, and in the hope that we may be spared another conflagration, I beg to submit that this is a matter that should receive more than passing attention.

As school-boys we learned that a "public office is a sacred trust," but this has been repeated over and over until it seems only to apply to the aspirant for first political honors who is trying to convince the voters that he realizes the sacred responsibilities he hopes they will lay upon him. May we not, with equal truth, paraphrase this into "A Church building is a sacred trust"?

The majority of buildings used by and for the purpose of the Church have been contributed by her loyal and devout members that the "faith once delivered to the saints" may be propagated. In many instances these buildings have been put up with the "mites" of widows and children who have willingly made sacrifices that the Church they love should measure up to her opportunity. Those to whom has been given the oversight of these church buildings have had a serious responsibility laid upon them and their realization of this burden should inspire them to take all needful care that these buildings be protected from every possible danger.

From time to time and with surprising frequency the Church press is called upon to detail the loss some Church building has suffered by the devastating effect of a fire. Usually these notices close with the statement to the effect that the amount of insurance carried was entirely inadequate and Churchmen are appealed to, by advertisement as well as private letter, to contribute to the reërection of the burned property. This has come at such short intervals as to be embarrassing, especially to one with small means, and causes him to wonder whether there are any original buildings yet standing.

Without saying anything relative to the cause of these fires; or, casting any reflection upon the precautions taken by those in charge; one may be permitted to say that these buildings should never be dedicated or put into actual use until sufficient insurance has been put upon them and their contents as will largely provide for their reërection in case of a conflagration. Now I am not in the insurance business and never was; nor do I ever expect to be. I do, however, thoroughly believe in this form of protection and it is my custom to see that every building given into my charge has adequate insurance placed upon it and its contents. I do this because I believe it is good business policy, and also because I feel it incumbent upon me to take every precaution with property committed to my care. Misfortune has never visited me in the form of fire but if this ever comes to me it will find me prepared for the emergency.

In many dioceses there are commissions charged with the duty of seeing that the churches and buildings are fully covered by insurance, but there are some buildings (used for educational and other purposes) that do not belong strictly to any diocese but draw their support and patronage from the Church at large. Over such institutions a diocesan commission would have little or no authority and only a convention commission could have oversight of the matter. Church institutions depending upon the Church in this country

for their support, or for financial assistance in case of loss, should have no objection to convention oversight: those that would object to such courteous supervision ought not to feel slighted if their appeal for help is not heeded.

Yours for protection against fire,

ALAN PRESSLEY WILSON.

Baltimore, Md., August 15, 1914.

"PUBLIC PRAYER IN THIS WORLD CRISIS"

To the Editor of The Living Church:

I WAS very much interested in Dr. Fiske's article under the above heading in your last issue. The Rev. Doctor (and others) have right to "feel with deep dissatisfaction the poverty of devotion which arises from a slavish adherence to accustomed prayers." But the question arises, Why need there be such a "slavish adherence"? Surely the Church, which gives to all her priests authority to preach and teach in her name, can have no intention of depriving them of the right of giving utterance to the special needs of their people in public prayer.

The right to pray is inherent in every Christian; it is not the special privilege of Bishops. And so, in the American Church at least, the power of establishing a liturgy, and of adding to, or otherwise altering it, is vested in the General Convention; that is to say, in the *whole Church*, Bishops, priests, and lay people, sitting in council. Whatever may have been the extent of the "liturgical power of the episcopate" in former times, it does not amount to much in America to-day. Nor does there appear to be any valid reason why it should. The canon which confers whatever power the Bishop may be held to have, should not be construed as to forbid the priest offering special prayers of his own (or another's) composition. In like manner, the rubric merely states that the Bishop *may* set forth a special prayer, and, *in that case*, no other shall be used; but it nowhere says that if the Bishop fails to set forth such prayer, no special prayer whatever may be offered.

That a priest (as Dr. Fiske contends) should have "the right of free prayer before and after sermons," and yet not be possessed of the same right at other times—that it is lawful for him to say a prayer in the pulpit, but not in the chancel or sanctuary—seems to me absurd.

I am fortunate to be serving under a Bishop who, as a rule, sets forth special prayers for all proper occasions. But the Sunday before the war broke out, I felt perfectly justified in offering a special prayer of my own for peace. When the war actually began, the Bishop set forth a prayer to be used throughout the diocese, and of course since then that prayer has been said.

The fact is, those who believe that *Bishops alone* have the right to offer public prayers for special occasions—that *they alone* can define the faith—that *they* have some sort of "divine right" to remain in their sees for life, whether capable of administering them or not, and such like notions—entertain a medieval conception of the "historic episcopate," the prevalence of which partly explains why the various Protestant bodies did not fall all over themselves in their hurry to accept the terms of the Chicago-Lambeth Quadrilateral.

Why can't we apply a little common sense to the interpretation of the canons and rubrics? Am I and my congregation to be dumb, and not ask God to avert a war, simply because the Bishop has not had the opportunity to set forth a special form? Or shall I have to wait until "the right of free or extempore prayer, under limitations, be recognized in our next Prayer Book revision"?

The Rectory, Grand Junction, Colo. JOHN W. HEAL.

August 18, 1914.

To the Editor of The Living Church:

APROPOS of "Public Prayer in this World Crisis," I venture to suggest that at such times no priest of the Church need wait for "official summons or for the formal authorization of particular prayers"; nor is any additional legislation required to bring the Church in touch "with the thoughts of men and the needs of the world."

I may be mistaken, but, as I interpret the Constitution and Canons of the Church, the Rubrics of the Prayer Book, and my Ordination Vows, I have as much right to lead my people in prayer, in my own words, at any service, as I have to give them a talk on some special phase of their duty; invite and urge them to come to the chicken-pie supper, or do any one of a number of things not provided for by the rubrics but left to the discretion of the minister, who is supposed to be blessed with at least ordinary common sense; provided, of course, that I give them the offices of the Church, in their entirety, as set forth in the Prayer Book.

And so, in the present world crisis, before there was time for my Diocesan to set forth special prayers, I did not feel that it was necessary to ask him what to do under the circumstances; I assumed his approval, and so at both Celebrations on the first Sunday in August, knowing that my people "had but one thought as they came together," I announced that the Holy Sacrifice would be offered with special intention and that their prayers were asked for the intervention of the Prince of Peace in the present crisis in Europe; and then, as best I could, I led them in prayer that He who alone can order the unruly wills and affections of sinful men, would bring to repentance and a better mind the kings and rulers who at the present time, by their evil passions, had brought upon the earth distress of nations with perplexity; and that a way might be found to overcome the present strife of nations to the advancement of Christ's blessed Kingdom of Peace, Purity, and Love.

I did not feel then, nor do I now, that in so doing I was in any way exceeding my rights as a priest of the Church; on the contrary, I feel that to have done otherwise, to have allowed the occasion to pass without "one word of prayer for the speedy return of peace, or the triumph of righteousness and justice," would have been to advertise my unfitness to administer "the Doctrine and Discipline of Christ, as this Church hath received the same."

I have never felt "the poverty of devotion which arises from a slavish adherence to accustomed prayers," partly because, to my way of thinking, "there ain't no such thing" in this dear old Church of ours; but more, perhaps, because I have found by experience that there is "no uplift so high, nor downfall so low," even such "an unusual calamity as the *Titanic* disaster or the sinking of the *Empress of Ireland*," for which I could not find in the matchless petitions of the Prayer Book, a vehicle for presenting at the Throne of Grace, a few words of earnest supplication "thrilled with a fulness of meaning which came from the attempt to voice the silent petitions of the congregation!" And I do not believe there is a Bishop of the Church who would call down any of his clergy for thus "adapting the Prayer Book to the needs of the world." W. N. WEBBE.

Great River, L. I.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

MIGHT it be permitted to suggest, in case of any Revision of the office of the Holy Communion, that the words in the General Confession: "Provoking must justly Thy wrath and indignation against us," be omitted as pertaining to the Jewish Dispensation when God was looked upon as a revengeful God, a God subject to human passions?

Through Christ we have been taught that: "God is Love" (I. John 4: 8), and since St. James says, in speaking of the Father: "With whom is no variableness, neither shadow of turning," how is it possible to attribute to One who *is* Love, the lowest passions that debase humanity? SOPHIE RADFORD DE MEISSNER.

Barnstable, Mass.

"OBEY"

To the Editor of The Living Church:

THE word *obey* in the marriage service does not seem to me adequate for several reasons.

Obedience is doing as another person wishes one to do. The vow to obey is made unconditionally. Now there are times when it would be wicked for a woman to obey her husband; that is, whenever her conscience forbids her to do so. I know that St. Paul says that the head of the woman is the man, and the head of the man is Christ; but whatever St. Paul may have meant, God is the head of a woman as well as of a man, and women so consider Him, or they wouldn't go to church. A woman owes obedience first to God. If the promise to obey is to be retained, some clause ought to be added, such as, "when my conscience permits me to do so."

In the marriage service I think too much stress is laid upon the wife's duty to obey, considering that the husband does not have to promise obedience at all. This caters to men's selfishness and conceit.

St. Paul does not say a husband ought to obey. He does not treat of the matter. He saw half of the truth; that a wife ought to obey her husband. It remains for us of the twentieth century and for our posterity to see the other half of the truth, that a husband must also obey his wife. Without obedience on both sides there will not be a harmonious home.

All honor to good St. Paul! Let us feminists venerate him. At the same time, St. Paul was not infallible, any more than the Roman pontiff, or the Bishop of London, or any other Bishop. He was simply the man of that time best fitted to do the particular work our Lord wanted him to do, and so our Lord shows him. St. Paul gave the very best advice of which he was capable to congregations of his own day. So do our Bishops and ministers. Their opinions, however, sometimes conflict. For example, some of them now think that *obey* should be retained in the marriage service, and some think it should not. St. Paul's opinions were naturally moulded partly by the customs and traditions of his own time, a time when women occupied a much more subservient position than they do now. St. Paul, however, tells men to love their wives. If a man will have toward his wife the love that St. Paul expounds in the thirteenth chapter of his first letter to the Corinthians, he will obey her whenever he conscientiously can, and that, too, without loss of dignity. A woman will respect her husband more if he does not always want his own way. She, in turn, will also be much more likely to obey him, whenever she can conscientiously do so.

Mr. Zeigler claims that *to love* meant something different in old English from what it does now; also he seems to think *obey* means

something different from "the harsh meaning its critics assume." Certainly the marriage service ought to be in current English, so that men and women will know what they are promising to do. When I was married I thought that I was promising to mind my husband, just like a child minds. At the same time I very certainly meant to do nothing of the sort; and so I was telling a lie.

According to Dr. Dearmer, the word *obey* is not used in the marriage service of any other branch of the Catholic Church. We talk about unity. Let us leave out the word *obey*. Here is a step that we could take toward unity, both with the other branches of the Catholic Church, and with the Protestant denominations. We should, moreover, be going back to our own service as it was before the thirteenth century.

It is just as futile to promise to obey as to promise "I will not sin." Sometimes we shall sin; sometimes we shall disobey our husbands. A good thing, indeed, that the Presbyterian maiden that Mrs. Pratt tells about wanted a marriage service where she could kneel. Holy Matrimony is a sacrament of the Church. It is a time to kneel, but it is not a time to tell lies.

The subject of wives obeying their husbands seems largely taboo in the pulpit. And why? Because clergymen know that one-sided obedience is a topic offensive to women, since they consider that it places them in an inferior light. When it is preached in church the atmosphere gets electric. On such an occasion I feel that we women are humiliated, and I also feel that the men are half facetious, and half sorry for our plight. The doctrine of one-sided obedience smacks of old cave days. Our Lord never treated women as if they were lower than men. As a clergyman once said, the very highest honor that was ever accorded to a human being was conferred upon a woman, the Blessed Virgin Mary, in that she became the mother of our Lord.

Better leave the word *obey* out of the marriage service, and have more instructions from our clergymen on the duty of obedience, so far as conscience permits, for both wives and husbands.

(Mrs.) Anna H. Funnell,

Plattsburgh, N. Y. August 18, 1914.

To the Editor of The Living Church:

NO Catholic can view without alarm the attacks upon Christian marriage which have been made (generally by women) in your correspondence columns of recent date. The attacks are aimed, for the most part, at the word *obey* in the marriage service. It is urged that the word should be dropped.

(1) Because it does not occur in the marriage services of the Roman and other communions. (Your issue of June 27th.)

(2) Because women are no more bound to obey their husbands than the latter are bound to obey their wives. The obviously facetious words of a well known dean are quoted in support of this position. (Your issue of July 11th.)

In reply:

(1) Even though the pledges given by the contracting parties at a Roman marriage are similarly worded, the obligations assumed differ since they imply acceptance of Roman teaching as to the married state and this does not describe the duties of husband and wife as identical. "You should love your husband next to God, respect him as your head, be submissive and obedient to him in all things not contrary to God's law" (*Popular Instructions on Marriage*, officially sanctioned in the R. C. Archdiocese of New York). Please note that it is your correspondent, not I, who appeals to Rome. I merely quote the Roman teaching.

As for us, the only place where the Church officially instructs the married in a wife's scriptural duty, is in the marriage service itself. Hence a reason for the appearance in this service of the word *obey*, which is peculiar to the Anglican Communion. And I incline to think that the mind of those who would delete *obey* is informed, not so much by a desire to conform to Rome as by a desire to evade, by obscuring the plain teaching of the Church, an obligation laid down by divine law.

(2) The second position cited above cannot be held consistently with the teaching of the Church, and a clergyman seriously maintaining it would be guilty of dishonesty.

And it is no argument to say that the word *obey* should be struck out because women who do not believe in the Christian (ideal of the) family will not respect it. Nor is it possible to frame an obligation which "*all* women will reverence."

The only instance I ever knew of where a similar sound was substituted for a word in the service, was in the case of a young person who muttered "be gay" instead of *obey*. The clergyman refused to go on with the service until the proper word was used. But the words chosen as a substitute for *obey* are significant—are they not?

Yours truly, John Cole McKim.

Wakamatsu, Japan, August 2nd.

To the Editor of The Living Church:

BECAUSE men *ought* to be good enough and wise enough to guide and advise their wives is no reason why a wife should vow to obey. A rector ought more yet to be able to guide and direct his parish, yet I never was asked to vow to obey my rector, nor even my confessor. The stronger character is likely to be the ruling one, vow or not, except in those ideal unions where mutual deference and perfect equality prevail. We never hear of there being only "one determining voice" with Mary and Joseph. And the Bible is not without instances of women ruling men. No, I don't mean Jezebel, I mean Sara and Deborah.

The desire of *one* Presbyterian woman to promise to obey is hardly a reason for *all* Churchwomen being obliged to do so. Let us have it permissive for such devoted women as ardently desire it. It was likely a freak on her part anyway, as a really submissive person would have been guided by the judgment of her pastor and her denomination.

I believe in no obedience vows from one sane, intelligent adult to another in a normal life. They foster deceit, promise-breaking, tyranny, spinelessness, and that inability to come to a decision by oneself and to stick to it which is the bane of so many of us.

Sincerely,

Mary McEnnery Ehrhard.

East Haddam, Conn., August 17th.

[The discussion of this subject is now at an end.—Editor L. C.]

LOYALTY TO ORDINATION VOWS

To the Editor of The Living Church:

THE responses (in your issue of August 8th) to my letter upon the above subject well illustrate—by their lack of sympathetic insight—the point I sought to make. The impossibility in the nature of the case for the orthodox to appreciate the motives of their unorthodox brethren and do them justice. I am wondering how the writers would feel if they should some day find themselves absolutely convinced that some things which they now hold vitally dear are contrary to the Truth, and so *contrary to what the Church herself really desires to believe and teach.* But this, to repeat, they cannot well imagine.

But there are some things which they ought even now fully to appreciate. I would remind Miss Wheeler that when one confesses to somewhat of formal unorthodoxy it by no means follows that he denies all the articles of the Creed. On the other hand he may believe and teach the substantial truth—underlying its every statement—even the implied doctrine of the Trinity. (After all is that not essential orthodoxy?) And in so doing he may find an ever-increasing appreciation on the part of his reading and thinking laity. And I would remind Mr. Hall that the only judge concerned in this argument is one's own individual conscience which takes note of motives only; and that the spirit of reformation no more leads naturally to assassination than does the spirit of orthodoxy to inquisition. I forbear comment upon the spirit of his letter.

C. C. Kemp.

"NEW THOUGHT" DAY

To the Editor of The Living Church:

WHILE here on a vacation, I notice by the Duluth *Herald* that in consequence of the congress of the "International New Thought Alliance," to be held in San Francisco in September, 1915, August 28th of that year has been appointed by the Panama-Pacific exposition commission as New Thought Day. What would the world say if the commission had honored Rome by a Knights of Columbus Day? Or Methodism by an Epworth League Day? Would not the American public at once raise the cry of sectarianism? But a body which cannot by any courtesy be termed Christian, whose official teachings state that "God and man in essence and being are one and the same," obtains recognition, and so far there is no protest. I ask for space in your columns to present this matter, in the hope that the leaders of the Church in California will verify this report, and if it be time, not allow it to pass unchallenged.

Faithfully yours, A. W. Farnum.

Duluth, Minn., August 23rd.

THE WAR

To the Editor of The Living Church:

ONLY the word that I shall speak unto thee, that thou shalt speak" (Numbers 22: 35). It was assuredly as direct an inspiration as that which animated the prophet Balaam which caused the late Supreme Pontiff to refuse to give the blessing to the recreant son of the Church, Francis Joseph, inasmuch as such a blessing would have implied a curse upon his enemies. That holy soul, filled with the divine charity which is only fulfilled with divine justice, apprehended that the welfare of all the people, children alike in his eyes, of the Vicar of Christ, demanded the downfall of the awful possession of militarism that can only come to pass through the counsel of nations which may succeed the overthrow of those allied Kaisers, enemies of peace, who have made a pride and glory of armies and navies. Erving Winslow.

Boston, August 22nd.

Count always your highest moments your truest moments.—*Phillips Brooks.*

LITERARY

LITURGICAL

The Book of Common Prayer Among the Nations of the World. A history of translations of the Prayer Book of the Church of England and of the Protestant Episcopal Church of America. By William Muss-Arnolt, B.D., Ph.D. A Study, Based Mainly on the Collection of Josiah Henry Benton, LL.D. [S. P. C. K., London. E. S. Gorham, New York, American Agents.]

It is not often that the S. P. C. K. publishes a book by an American author, and particularly a book of the extent and scholarship of that mentioned above. The author is connected with the Boston Public Library, and it is stated on the title page that his research in the history of translations of the Prayer Book is "based mainly on the collection of Josiah Henry Benton, LL.D."

Few realize how wide-spread has been the Book of Common Prayer in its various translations into modern languages and dialects. After the introductory chapters of this work, in which the general field of Prayer Book circulation and influence is discussed, and an extended bibliography of works relating directly and indirectly to the Prayer Book is given, we have Part I., which is devoted to Latin and Greek translations, of which several have been given; and one in Greek is said now to be in process of translation by Canon Warren. The scholarly translations by Drs. Bright and Medd of the English Prayer Book into Latin is accepted as a satisfactory work, and it is hoped that the forthcoming Greek translation will be equally so.

Next we have Part II., in which editions of the Prayer Book in "the non-English languages of Great Britain and Western Europe" are the subject of nearly a hundred pages. We have here the account of various versions in French, Welsh,. Manx, Irish, Gaelic, Spanish, Italian, Portugese, Dutch, German, and Scandinavian, as well as of a poylglot edition in eight languages published by Bagster a century ago. The accounts of these various versions are exceedingly interesting, and thrown a considerable light upon the influence of the Book among West European peoples. That many of these have been American editions is of particular interest. Of the present German version, it is stated that it "follows the original too closely and slavishly to be called idiomatic and to appeal to an educated German congregation. It is dictionary German rather than a literary transfusion of the English original into readable, easy-flowing German." It appears that there is also a German translation of the English Prayer Book published by the S. P. C. K., and there have been a number of earlier versions.

Part III. consists of accounts of translations into the languages of Eastern Europe, of which there have been very many, including nearly all of the current languages except that there has been none in Hungarian, the need for which is quite evident in connection with work in parts of the United States among people of that race. There have however been translations into modern Greek, Bohemian, Polish, Arabic, Hebrew in several versions, Turkish, Armenian, and other languages, and in most of these, several versions. There are then separate parts in which we learn of the translations into more languages and tongues current in India and the Far East than most of us have supposed; in Australia and the Pacific Ocean; in Africa; and then among the American Indians.

All in all, there has seldom been a work showing equal research in regard to the Book of Common Prayer than this monumental production, and the S. P. C. K. has put American Churchmen under new obligations by publishing this work, which is of value to all Anglican Churchmen.

RELIGIOUS

Vital Problems of Religion. By Rev. J. R. Cohu, Rector of Aston Clinton. T. & T. Clark, pp. xiv, 289.

The author of this volume, already favorably known by his work in popularizing the results of the critical method, has here essayed to treat some of the great religious problems from the same modern viewpoint. The result is a book which fully justifies the praise bestowed upon it by the Bishop of St. Asaph, who writes the foreword. The book contains nine chapters, beginning with an introduction aiming to conduct the reader "through scientific doubt to religious conviction," that being followed by "the Evolution Story" which spells teleology and Christian theism. The argument goes on to deal in successive chapters with the problem of evil, religion and science, personality in man, the freedom of the will, conscience, religion and theology, and ends with "Philosophy's Living Personal God—Father, Son, and Holy Spirit—a Philosophic Creed." In discussing these great themes Mr. Cohu gives evidence of wide reading, while at the same time he chooses his own path to the point he is aiming to reach and thus familiar ground appears new as we follow him. Even when we disagree he compels us to reëxamine our own position because his view is backed by the deep moral earnestness of a positive faith seeking only to arrive at the truth.

With all these satisfactory qualities the book has one serious defect, the absence of references to authorities. In most cases the author quoted is named, but in not a few instances even that information is withheld. For example (p. 70): "Someone has well said, 'as things now are you must dichotomise the universe, putting man as covering one half, and all things else the other.'" Here we happened to remember Fisk's *Through Nature to God*, where, on page 80, the above quotation (minus the first four words) occurs. Possibly others might not be so fortunate. It is true that one does not ordinarly pause to verify references, but an author ought at least to make such a thing possible. Yet in these pages abounding in quotations there are just two page-references in the foot notes, one to Pfleiderer and one to Croll, and we are unable to discover why the particular passages should be singled out for this distinction. For purposes of study the value of the work is seriously impaired by the defect we mention. Otherwise, as a piece of entertaining and stimulating reading, we cordially indorse Bishop Edwards' judgment, "There is not a dull page in the book." T. B. F.

The Life of Prayer. By Michael Wood. London: A. R. Mowbray. Milwaukee: The Young Churchman Co. Price, 20 cents; by mail 25 cents.

This dainty white booklet by the author of *The House of Peace*, is the very remembrance that many desire for Christmas and Easter gifts. Its thoughtful messages for several Church seasons teach how different souls are called to prayer, and how souls may approach God in different kinds of prayer; as the prayer of the hands in homely actions done for God's sake, the dry, barren prayer, the peace prayer, the prayer in which temptation arises, and the high prayer of intercession, in which self is offered to suffer for others.

The Glory of Going On. By the Rt. Rev. William Collins, D.D., Bishop of Gibraltar. Milwaukee: The Young Churchman Co. Price, 50 cents; by mail 55 cents.

This book, with attractive outward form of clear print and soft heliotrope covers, consists of a series of retreat addresses upon the Holy Spirit, the Spirit of Truth, the Spirit of Power, and the Spirit of Glory. It is sure to call its readers to a deeper understanding of the gracious gifts of the Third Person of the Blessed Trinity, and to give new wisdom and new courage for the glad "going on" in the life with and for God; to do new service, or better to do the old.

PARISH HISTORY

A SUMPTUOUSLY made book is *The Origin and History of Grace Church, Jamaica,* Long Island, by Horatio Oliver Ladd, S.T.D. Introduction by Rt. Rev. Frederick Burgess, D.D., Bishop of Long Island. There are 482 pages, illustrated, and elegantly bound, price in cloth $3.00, leather $4.00, postage additional. The history goes back to the beginning of the English settlements on Long Island, showing the planting of the Church from which the present parish grew in early colonial days. There is thus the opportunity for a very interesting historical narrative, and the author has made the most of it. The book is well printed and well illustrated. A particularly valuable feature is the publication of many of the items from the parish register dating back to 1710, and thus of genealogical interest.

MISCELLANEOUS

Religion and Drink. By the Rev. E. A. Wasson, Ph.D., rector of St. Stephen's Episcopal Church, Newark, N. J. [Burr Printing House, New York.]

The scope of this book is to show how universally the use of liquor was recognized as legitimate through the Bible and the Church during the many centuries of its existence, and then treats of the temperance movement, prohibition, and intemperance. It is shown that drinking has in all ages been allowed by the Church as a matter of course.

One does indeed find people who believe liquor drinking to be wicked *per se*, and occasionally a letter from that standpoint has appeared in our columns. To the greater number of people, however, the present-day question as to permitting, restricting, or prohibiting the manufacture and sale of liquor is purely a question of police expediency, to be determined not according to whether liquor drinking in itself is right or wrong, but as to whether those responsible for making and selling liquor will or will not make the traffic decent, minimize intemperance, and draw it away from its relation to the whole matter of vice. Upon this latter question people differ, and a book like that which we are noticing is of little value in the determination of the practical question.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

WE would like to add one blossom to the wreath of immortelles dedicated to the memory of the good and gracious wife of our honored President, who has just passed across the border. In some ways, Mrs. Wilson may be said to have changed the mind of a nation of womankind. Using her supreme position ideally, she gave countenance and heed to the great cries of her fellow-beings. Her strength, her vitality, taxed to the utmost, went to the needier, the finer causes.

Unglamored by the social heights she did not care to live upon, this woman of blessed memory lived a religion which ought not, cannot, fail to lift womankind to a plane beyond the trivial.

A recent editorial in this paper on the process of physical death as the natural conclusion of life, said, "But this is a beautiful process." This wonderful and gradual approach was not the lot of Mrs. Wilson. Unimpaired as to faculties, charming and sweet to look upon, youthful in heart and the radiant centre of an adoring family circle, she went from earthly life in the meridian of her graces, leaving profound sorrow, but a sorrow graciously tempered. Each day of her brief public life has spoken in clarion tones a message to woman, calling her higher.

May Light Perpetual shine upon her!

ONE OF THE amusing things spoken of in the letter of Miss Fooman concerning the mountaineers around St. Peter's-in-the-Mountain is their implicit confidence in the claims of patent-medicine advertisers. The parcel post brings both the advertisements and the awful concoctions which are dealt out to every member of the family.

"I heard one woman say that more than eighty bottles of a certain medicine had been consumed by three members of her family. There are 370 children within a two-and-a-half-mile radius of St. Peter's. Considering this, the presence of 52 in the lower grades did not seem abnormal except for the accommodations in the way of text-books and school supplies, which are very meager. There are no sets of books. The picture that comes most vividly before me as an object lesson of what is being done in the mountain mission work is that of the missionary in charge working all day, side by side with two mountain boys, a young man in stature, grubbing stumps and burning them in the work of clearing the ground for the extension of the plant of St. Peter's. The cleared ground, terraced garden-lot, fine stone wall begun at the cross roads, and substantial fences at the boundary of the mission lands are other evidences of the same devoted labor. The loyalty of the men is great, working with their leader who sometimes gets in a sermon more telling than mere preaching, in its staying qualities. There is crying need of men and money in this place. Mr. Roberts is compelled to dissipate so much energy in covering the territory; two weeks out of each month are to be given to three missions. The rest of his time goes to his own parish at Rocky Mount. Unless some assistance is given, a great loss to the work can be foreseen in the wearing out of an efficient man whose knowledge, enthusiasm, and sound Churchmanship would make him many times more efficient with greater resources. Of course this condition exists in nearly every mission field, but a few hundreds of dollars and the time of an energetic man for even a few months of the year would save much to the future of the work in the diocese of Southern Virginia."

This letter will be sent in its entirety to any Auxiliary which may desire to use it.

DURING that pleasant stay in New York at the time of General Convention, it was a privilege to meet Miss Elinor Andrews of All Saints' Church, Brookline, Mass. Miss Andrews had interested our readers in a parish lending library which had grown to be an especially good feature of parish work. Like all of the women who had the pleasure of hearing the English ladies who addressed the Auxiliary, Miss Andrews greatly enjoyed them, and we are glad to have from her some intimate information of the mode of work of the English Churchwoman:

"I wish that the members of the Woman's Auxiliary who travel in England realized how glad the English Churchwomen are to meet visitors from 'over seas.' Some of our diocesan W. A. secretaries keep in touch with the English societies and 'commend' travellers to them. The secretary of our branch wrote about my arrival, and I had such a cordial letter of welcome from the Committee of Hospitality. I was invited to an all-day conference held in the C. M. S. House in London and was welcomed with other visitors by Mrs. Montgomery and Mrs. Creighton. The conference was on 'The position of Woman in the Church,' the addresses being on the special topics, 'The Women the Church needs at the present time,' and 'Why the Church is not appealing to the younger women of the day.' The speakers were very interesting and I find that the English Church faces the same problem as our own which we discussed so fully at the Triennial.

"The older women desire and urge the younger ones to become a part of the W. A., and yet they wish to retain all the positions of authority themselves. As one lady put it, 'The young members are not content just to address envelopes.' Reasons given for the Church's lack of appeal to many young women, were present-day absorption in philanthropies outside the Church, over-busy week-days (an excuse for non-observance of God's Day in His Church), and the religious difficulties of modern education. The best methods of training the part-time and full-time Church workers were discussed with many suggestions from deaconesses and other active Churchwomen.

"Last week I was invited to the Annual Oxford Diocesan Missionary Festival, held in Reading, and lasting all day. At the service in church in the morning, Bishop Copleston, late of Calcutta, preached an inspiring sermon on 'The Moment of Opportunity, the Call of Opportunity, and the Personal Call.' Two hundred vested clergy marched through the streets in procession to this service. At the afternoon meeting there were addresses on missionary needs and successes in India and Western Canada, and tea was served for the 800 guests in the Reading College grounds. Missionary tableaux, arranged by the young women, depicted the educational and medical sides of service in foreign fields. It was an interesting day and I was again cordially welcomed as from the American Church.

"I am making a special study this summer of the parish and missionary life of the English Church as the opportunities for observing it come. People here seem glad to hear of our work in America, and as one of the S. P. G. workers said to me when I lunched at her beautiful country estate, 'We are part of the same Church and both interested in missions.' That seems to be the bond which insures kindness everywhere and makes us realize anew that God hath made of one blood, all nations of men."

THE DAUGHTERS OF THE KING names one of the Church's societies which does its good work in a very quiet way. *The Royal Cross* is its official publication, now in its twelfth year. Its pages are filled with the doings of this earnest band. One of the things spoken of is the preparing of an authentic list of all members of the order who are in active missionary work at home and abroad. There is also a very pleasant sketch of Deaconess Hart and her work as a Biblewoman in China. The Deaconess is a D. O. K. We remember her very distinctly as an aggressive parish visitor in Christ Church, Indianapolis, about 1899. Miss Richmond sends a letter from Soochow, China, and the account of the summer school at Mount St. Albans, Washington, is very enlightening. The paper bears the Cross of the order, is well printed, and a creditable organ in every way.

A CHURCHWOMAN writes from Oklahoma telling of the Estes Park (Colorado) Missionary Conference held in July. This is one of the Interdenominational Summer Conferences of the Missionary Educational Movement of the United States and Canada. Our correspondent regrets that so few of our own Church people were present but hopes that of the many who come each year from Kansas, Oklahoma, Arkansas, and

Texas to spend the summer in Colorado, some may include this delightful conference in their plans for next summer. Sunday school and Junior work were thoroughly taught at this meeting, while the normal course under Mr. B. Carter Milliken was most valuable. The book in use was *The Social Aspects of Foreign Missions*, a book in which our Auxiliary expects to be deeply interested during the coming winter. We hope that it may fall to the lot of this enthusiastic Churchwoman to conduct a class in this book while all of these helpful lessons are fresh in mind. The absence of Churchmen is probably due to the fact that there are so many good things inviting for the summer. The ubiquitous Chautauqua and the whole general system of summer study has toned vacationers a little above the old unplanned weeks of unaccomplishment. Estes Park is a place of great beauty, seven thousand feet above sea level and shut in by mountains. Perhaps another year more of our Churchwomen may plan to enjoy its physical and intellectual charms.

WE ARE GLAD to make a correction sent by a friend of the late Alice Freeman Palmer, whose biography was written of recently in these columns: "Alice Freeman Palmer did not die in her early thirties. She lived until 1902, and though I am not sure of her exact age, it was nearer the early fifties, or certainly the late forties, for she belonged to my circle and was somewhere near my age. Her husband is Professor George Herbert Palmer (named for the old English poet), the distinguished Harvard professor of philosophy."

GOETHE

BY ROLAND RINGWALT

WITH a little difficulty it is possible to write the life of a soldier, a sailor, or explorer. A series of adventures lends itself easily to the pen. The life of a scholar or an author, an artist or a philosopher, on the contrary, is a work of no slight weariness. The details are not clear, many explanations are necessary and the majority of readers always were, always are, and always will be more interested in men of action than in men of reflection. A reason for this fact is that everybody does something, while many persons do not often think, and few have accustomed themselves to express their thoughts in words. The account of the exploits of Nelson, written by Admiral Mahan, has, in all probability, more readers than the biographies of Bacon, Locke, Newton, and Kant together.

Possibly a reader may remind us that the most celebrated biography in the modern world is that of Samuel Johnson. Yes, but why? Boswell did not write in the manner of a philosopher. He told anecdotes, he chose the style of a novelist, he showed what kind of man Johnson was. The readers have a marvelous view of the faults and eccentricities of Ursa Major. Furthermore, the vanity of Boswell was exceptional. In order to place himself in a prominent position he told stories of his own rudenesses, of his follies, of his drunkenness. Boswell is not representative of a class; Boswell is a class by himself. Then, Johnson, a man of surprising character, a man always sick and yet strong, for years poor, almost to destitution, subsequently a philosopher, under whose roof five unfortunates found refuge, an individual of extreme benevolence, and of most choleric temperament, of such pride that he turned like a lion upon the rich and noble who gave him offence, and of such tenderness that he aided a contrite prostitute, is in our eyes a man of action; yes, emphatic action. When a publisher was rude to Johnson, the heavy hand of the poor scholar taught him a lasting lesson. His fight against poverty, sickness, melancholy, and a tendency to insanity, makes the half-blind lexicographer a hero. The interest is like the interest we feel in a voyager in the icy waters who divides his provisions with the weak, and shows in every peril a brave heart, yielding to no fear but the fear of God.

Great, yes, almost incredible was the difference between Johnson and Goethe. Pain, poverty, diseases, and prejudice, frequently limited the view of the Englishman, but the inward man grew stronger day by day. Goethe, without an intellectual equal among his contemporaries, with few equals since the Greeks in their best days, was a man of small soul. As others have lived for money or for dress, for sport or for ambition, he lived to enjoy himself in the delights of intellectuality. An authority not to be gainsaid, said that the man with five talents is under greater responsibility than the servant with two or one. It is not possible to read the account of Goethe without the conviction that talents rarely lent to a son of Adam were buried in the earth. Responsibility to man took light root in the heart of Goethe, and the happiness of a woman did not live long in his memory, and made no deep impression upon his conscience.

No one liveth to himself and no one dieth to himself, is as true now as in the days of St. Paul. Goethe, with a capacity for classical and modern learning, with an eye for beauty, with an ear for the harmonious, with a range of thought that reminds us of Solomon, resembles Solomon in his wish to follow his own way, and permit others to stand or fall, as circumstances came and went. Many times the learned German brought forth a critical faculty far superior to that of Johnson. In the last day few are there who would not prefer Johnson's place to Goethe's.

Goethe was born at Frankfort-on-the-Main, Germany, in 1749. His father was a man of education, and a traveler of some experience. The son, in later years, wrote "Poetry and Truth," an autobiography of note, and told his memories of early days in a fascinating style. That part of the book is familiar to many who have never read any other portion of his writings. In name Goethe was a lawyer, and during a fraction of his life applied himself more or less to the study of the law, but his heart was not in statutes and decisions. "The law is a jealous mistress," is a proverb well known, nevertheless a knowledge more than superficial is often gathered in business and politics. Goethe held a position under the government, official blood ran in his veins, his interests included books, music, pictures, amusements, philosophy, languages, science, and the entire world, old and new. Not a specialist, but an onlooker of extensive view is the stamp to place upon his mind.

Among the dramatic writings of Goethe was one translated by Walter Scott. Goethe hunted up the ancient legend of Reynard the Fox, and put it into humorous German. Perhaps among the satirical productions of Germany it has a reputation half as great as that of Gulliver among English burlesques. Goethe entered the field of fiction. Sometimes he was sentimental, at other times showing the development of the mind. He travelled in Italy, and described his travels in a volume read in all parts of the world. Religion had an important place in his thoughts, not in his conscience. The lives of saints and martyrs, the mental conditions of students of the Scriptures, the history of the Church in different periods; all this had a fascination for him. He lived at his own pleasure, he broke the hearts of women as a surgeon vivisects a dog, he feared not God nor regarded man, but religion was to him a branch of the tree of human life, and as such it claimed his attention. He found what he sought, but there are things hidden from the wise and the prudent, which God has revealed unto babes, and this truth Goethe forgot.

Benvenuto Cellini, the Italian expert, a genius, and a beast, wrote an autobiography which Goethe translated into German. As a poet Goethe holds a reputation many have envied, but in his own judgment he merited more praise for his theory of colors. In the study of botany, and other branches of science, he took pleasure, and to-day newspapers by the score quote his prophecy that time will open a canal across the Isthmus of Panama under the control of the American republic. The canal is almost finished, but the regulations of the same are in controversy. In fact, the range of subjects upon which Goethe wrote is surprising, the list of topics on which he spoke is longer, and his thoughts surely resemble those of the wise king, who passed from the giant tree in Labanon to the hyssop that groweth out of the wall.

Luther, Selden, Johnson, Mackintosh, come to mind as masters of table talk. Among names of that type no one is more celebrated than Goethe, and many of his observations are preserved by Eckermann. A life of more than eighty years showed Goethe the Germany of Frederick the Great, and the Europe before and after the Revolution. In the industrial world he observed the progress of machinery and the locomotive of Stephenson. From the sailing vessels of Hawke and Rodney to the steam ships of the nineteenth century was a change of moment. The rise and the fall of Napoleon, the sale of Louisiana to the United States, the liberation of the slaves in the West Indies, the Parliamentary reforms in England were among the experiences of his long life. High on the chart of intellect is written the name of the scholar and philosopher, nevertheless as a man he was weighed in the balances and found wanting.

THE KING IN HIS BEAUTY

"Thine eyes shall see the King in His beauty: they shall behold the land that is very far off."

What shall I find of beauty there,
In the land which is very far?
What shall I have that can compare
With the peace of the evening star?
Or the sunset glow on the distant hills?
Or the glint of the blue bird's wing?
Or a summer world that the moon-light fills?
What shall I see?
The King!

Mine eyes shall behold, in His beauty there,
The King—in that land afar.
Then shall I know nought can compare
With the song of the Morning Star,
Or the joyous shouts of the sons of God,
Or the bliss—to this world unknown—
Of a soul released from its earthly clod
In the light of the Great White Throne.

Camilla R. Hall.

THE UNPRECEDENTED PICNIC

By Frances Kirkland

DID you hear that thunder?" the baked beans inquired of the chocolate cake.

"Oh, do you think it will really rain?" cried the cake in horror.

"Yes," mimicked the corpulent bean pot, "yes, I think it will really rain, and I think that we food stuffs will have to be kept over and that *she* will have to take us off her precious piano even though the rector himself put us here.

"Oh," moaned the cake, "if the picnic has to be postponed then *she* will be disappointed!"

"Shows she doesn't know anything about parish picnics. She thinks they're fun!" chuckled the bean pot.

"But it's her first," the cake pleaded, "and what will she do with all of us?" She looked about at the surrounding array of rolls, pickles, and salads.

"Never you mind," the bean pot strove to be consoling, "she'll find a way; and if it rains Mrs. Whitman won't go and Mrs. Freeman won't either; then possibly there will be a picnic and peace."

"What's that ringing?" cried the cake suddenly. "I was so frightened that my frosting cracked. What makes them ring so long; is it a telegram?"

"Piff!" replied the bean pot, "that's only the Sunday school children, with their unbrellas and goloshes, come to see if there is to be a picnic to-day. But hush; *she* is going to the door.

Constance Everett opened the rectory door upon wistful, childish faces, umbrella-framed.

"Please, Mrs. Minister's-Wife," piped the little voices, "please mayn't we have a picnic? Please make it stop raining, or make us a picnic!"

"Oh, kiddies, I'm so sorry," cried Constance. "It's a beautiful rain, but it isn't beautiful for us, is it? I can't make it stop raining, but perhaps I can make a picnic. Let me see—it takes time to make a picnic, much more time than just to have a ready-made any-day-in-the-week celebration. First, I'll have to find an idea, then I'll have to get the rector's consent. You run home, and if I can do anything, anything nice, I'll let you know. Now be off with you," she ended merrily.

And off they splashed, carefully choosing the most be-puddled homeward route.

When the children were out of sight Constance sunk her head in her hands. "What have I done?" she moaned. "You can't make a picnic out of air, especially damp air. I've gone and let those kiddies think I can. Well, I can!" she finished, jumping up and running for her raincoat.

Her brown curls were dripping under her little cap as she reached Mrs. Whitman's door.

"Is your new barn done?" gasped Constance, struggling for breath.

Mrs. Whitman, ample, white-aproned, regarded her with kind inquiry. "The barn was finished yesterday," she answered, thinking a direct reply the quickest way to ascertain Constance's intentions.

"Are the animals in it?" Constance pursued.

"No, the hay is in, but the cows ain't."

"Thanks be!" cried Constance, flinging off her dripping coat and settling herself in the musical rocker.

Mrs. Whitman regarded her and chuckled. "You're the beatingest minister's wife we ever had," she exclaimed. "Will you tell me what you want with our new cow barn?"

"Oh, I just wanted it for a Sunday school picnic," Constance explained casually, "the kiddies are so disappointed, and there's food, food, food on my piano."

"Who put food on your piano."

Constance giggled. "The rector, poor dear; so much food has already been sent, and the ice-box is full of cream. You just ought to hear the Dead March to a baked bean accompaniment!"

Mrs. Whitman laughed and wavered. "We've always given the children a drive and a real nice picnic. We've always done better than the denominations; all the children say so. We've took pride in our picnics, but I guess we could give the children a sort of supper. That food had ought to be eaten, and you and the rector can't——"

"We surely can't," laughed Constance, "there's too much provender even for a parson, and he said, the rector said, I must find a way!"

The rain was still falling when Constance knocked at Mrs. Freeman's door. She was ushered into the company room, where a huge graphophone flowered like a great morning glory.

"I want you!" cried Constance, addressing the talking machine, "I want you for the picnic!"

Quick explanations followed, and soon Mrs. Freeman and Constance, accompanied by the carefully swathed instrument were hastening to Mrs. Whitman's barn. Mrs. Whitman joined them, and Constance grew conscious of a spirit of rivalry which generated more electricity than that in the outer atmsophere.

"Oh, now it's all spoiled," she sighed to herself, "and it would have been such fun!"

In the general tension she discovered that there was to be a supper for the children immediately, that the stern necessity of eating the food prepared was the reason for the gathering, that everything could be managed most efficiently without her help. She crept miserably home, to find the rector already unloading the piano. He had been notified by telephone.

"Cheer up!" he grinned, "I've lived through them before. Nothing but a miracle ever saved a parish picnic. Why last year——"

But Constance had not waited; already she was off heading the advance guard of crowding children.

In the dusky barn tables had been quickly improvised and now they were being amply spread. Mrs. Whitman and Mrs. Freeman, with the air of rival generals, led their factions of efficient workers. Constance watched and wilted. She only revived when the children were seated at the feast, and she and the rector gaily plied them with every kind of edible. Even the grimest of the workers smiled as the table was rapidly cleared.

As the last viands disappeared a terrible blinding flash lighted the building; a crashing of thunder shook the timbers. Crackling flame followed. The gentle rain had changed to violent torrents, but the flames crept nearer and nearer to the hay mow. All were stunned for a moment. Then, amid the terrible bewilderment and danger, Constance and the rector faced each other.

"Get the children out!" he called to her, "quick; you know their school fire drill!" Then turning to the huddled groups of older people, "Buckets!" he cried, "buckets, make a chain!"

"Left, right! Left, right!" shouted Constance, getting the youngsters into line and out of the burning building.

It seemed hours until the water was turned on, and shining milk pails were passed into the rector's waiting hands. The flame sank to rise with renewed anger. More pails, more people, were pressed into line.

Constance had gathered the frightened children in the Whitman homestead. She turned her face away from the window that faced the barn. She felt sick, helpless, and before her mind there passed tantalizing pictures of fire-fighting apparatus utterly out of reach in this remote village.

Moments passed, then through the smoke a shawled figure came hurrying to the house with a carefully held burden.

"Take care of this," Mrs. Whitman cried, as she entered, and carefully deposited the great phonograph. In a moment she was off again. The minutes dragged as Constance tried to soothe the children, and all the time her mind held the picture

of the rector standing close to the flames. Through her abstraction she heard a new note in the little voices.

"Look! Look!" they cried. But she was afraid to look. They pressed her to the window. "Look!" they demanded, "look, it's going out!"

A few more smoky moments passed, then a blackened and weary group walked down the lane to the house. Mrs. Freeman and Mrs. Whitman led, as ever, with this difference, that now they walked side by side, hands clasped, exchanging happy words.

"How did you dare to go right into the flame to get it?" cried Mrs. Freeman.

"That wasn't anything," Mrs. Whitman replied, "I'd rather the whole barn had gone than a-had you lose anything and you handing up water with the men!"

Constance listened happily as the rector pressed a sooty kiss upon her pale lips.

"We saved the picnic!" whispered the rector. "I told you it needed a miracle."

Mrs. Whitman, seated in her ample rocker, smoothed her scorched apron. "Well," she observed, "it's been the beatingest picnic we ever had, but the denominations can't say it ain't been a success. We had our supper, and we saved the barn. I guess we owe our rector and his wife a good dish of thanks!"

"Me, too," added Mrs. Freeman. "I guess I have something to be thankful for, too. I never knew what a good friend you were to me till I saw you make a dive for that talking machine of mine."

The rector's lips began to twitch suspiciously, and Constance hurried him away with a gay "Good night!"

The little groups started homeward at last, and in the smoky barn a forgotten bean pot observed gleefully, "Unprecedented, most unprecedented! But I said *she* would find a way!"

IKE—BANA

By Caroline Frances Little

IT is naturally surprising to the Western mind to learn that the curriculum of some of our mission industrial schools in Japan embrace thorough courses in the study of Ike-Bana, or "Flower Arrangement," as well as that of Cha-no-yu, the "Tea Ceremony." But it is doubtful if the Japanese would send their daughters to a school where these to them most important branches of high art, were neglected.

Our mission schools at Aomori, Hirosaki, Hashimoto, and Iwasa, all provide suitable teachers in these branches. The Bible is taught, and the pupils are brought in contact with Nippon Sei Ko Kwai, the Japan Holy Catholic Church. A perfect knowledge of Ike-Bana can only be acquired by long and careful study under competent teachers; for there are different methods, although fundamentally they seem to be the same.

The art, now more than thirteen hundred years old, is said to have come through the Buddist priests, for from their desire to preserve animal life sprang the wish to prolong plant life; and the flowers offered in the heathen temples were preserved by their chemical efforts. Some of the drugs used, and which are so efficacious, can only be bought in Japan. Through them arose the Japanese Flower Arrangement, called Ike-Bana, meaning Living Flowers. The study, however, developed slowly.

In the latter part of the fifteenth century lived the famous Yo shi ma sa, a Shogun of a certain dynasty; and to him are the Japanese indebted for the rapid development of the ceremonial tea, and the flower arrangement. So devoted was he to these fine arts, that he finally resigned his throne to give himself wholly to his chosen pursuits. The study of Ike-Bana then became fashionable, and one of the accomplishments and pleasures of the higher classes. It is looked upon as a dignified occupation, and it is said that the celebrated generals of Japan have been adepts in the study. They claimed that it produced calmness of mind, and thus imparted a clearness of decision upon the battle field.

Not only Yo shi ma sa, alluded to above, but also Hi de yo shi, the other famous general of the country, was a master of the art. It is interesting to know that a statue of the latter was erected, and stands opposite the Library in Osaka, the great city of 1,300,000 inhabitants. There is some thought of making this city the center of the work in the first independent Japanese diocese. Osaka, now the largest commercial and manufacturing city of Japan, used to be the home of this noted warrior, Hi de yo shi, who gained self-control by arranging flowers according to the approved laws of Ike-Bana; and it is natural that his birth-place should claim his statue. Perhaps they were not wholly wrong in believing that they found help in working with the beautiful flowers; for we all know that time spent in God's own garden, amid the birds and the wild flowers, is the best nerve-rest that is obtainable.

Of the noted methods in this art, Enshiu-Ryu is the one that foreigners usually begin with; but as one who tried it said, they soon weary of its artificial lines. The method called Koshin-Ryu is more simple and natural. Doubtless in our mission schools more than one method is taught, or the one that is most popular in that particular town.

Probably the flowers placed upon the altars of our churches are arranged according to the rules of Ike-Bana, or I fear that the devotions of these gentle little people would be disturbed. The regulations require an uneven number of sprays or single flowers; if more than three are used, the additional ones are considered as attributes or supporters of the first three. The longest stem takes the central position, and is called Heaven. and it must be one and a half the height of the vase intended to hold the flowers. The second spray, named Man, is half the length of the first, and the third, spoken of as Earth, is half the length of Man. These sprays are then bent into the required shapes and lines before being placed in the holder, which is sunk beneath the waters of the vase. Different arrangements are made according to the season and the occasion for which the flowers are to be used, but the fundamental principle remains the same.

It seems a novel idea to us that years should be spent in mastering the different branches of this study; yet where it is considered of such tremendous value to the Japanese, it is doubtful whether a missionary who ignored or made light of the pursuit would have any influence over the people that he wished to reach.

Any who would be interested in learning something of this study taught in our mission schools, will find a book recently published by John Lane of New York, entitled *Japanese Flower Arrangement,* most delightful reading. It is profusely illustrated, and the author, Miss Averill, having studied the subject for years in its different branches. and at one time in the Rokkakudo Temple at Kyoto, is well qualified to impart her Oriental knowledge to those of us who have always lived in the West.

NIETSZCHE, MAETERLINCK, AND ST. PAUL

WHEN Nietszche says that Christ did not love enough when He said, "Woe unto you that laugh now," he shows a deep love himself, but a misunderstanding of the words of Christ. As someone has said, Nietszche wants a God who dances, and Maeterlinck conceives a God "who sits smiling on a mountain, to whom our gravest offenses are only as the naughtiness of puppies playing on the hearthrug." Both conceptions fall short of the visions of Christ and of St. Paul, both show the warping of fine and loving natures by an early education, narrow and hard. Yet both show the mystic element, which is the true part of that education developed in "souls naturally Christian."

The laughter which Christ condemned, such souls as Nietszche and Maeterlinck would equally have abhorred, while they all would deeply echo our most loving Lord in His tender "Blessed are they that grieve, for they shall be comforted." Nietszche demands strength. Christianity truly understood is a religion of conquest, both over inner weakness and outer circumstances. Maeterlinck demands serenity and sympathy, but he also acknowledges the necessity that the sage should suffer "more than other men, for the sorrows of others are his." St. Paul demands a closer affinity with the Divine Nature than that of puppies. Sin is crime in human nature because "ye are gods," nearer in possibility to the God of gods, and therefore capable of more terrible evil and more transcendent good.

"He will be very gracious unto thee at the voice of thy cry." That has comforted me often, more than any promise of answer; it includes answers, and a great deal more besides; it tells us what He *is* towards us, and that is more than what He will *do*. And the "cry" is not long, connected, thoughful prayers; a cry is just an *unworded dart upwards* of the heart, and at *that* "voice" He will be very gracious. What a *smile* there is in these words!—*F. R. Havergal.*

Church Kalendar

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Aug. 30—Twelfth Sunday after Trinity.
" 31—Monday.
Sept. 1—Tuesday.
" 6—Thirteenth Sunday after Trinity.
" 13—Fourteenth Sunday after Trinity.
" 16, 18, 19—Ember Days.
" 20—Fifteenth Sunday after Trinity.
" 21—Monday. St. Matthew.
" 27—Sixteenth Sunday after Trinity.
" 29—Tuesday. St. Michael and All Angels.
" 30—Wednesday.

KALENDAR OF COMING EVENTS

Sept. 16—Special Convention of the Diocese of Oregon, at Trinity Church, Portland.
" 27—Milwaukee Diocesan Council.
Oct. 7—House of Bishops, Minneapolis.
" 9—Board of Missions, Minneapolis.

Personal Mention

THE address of the Rev. MORRISON BETHEA, secretary and registrar of the diocese of East Carolina, is Williamston, N. C., and not Wilmington, N. C.

THE Rev. W. F. B. JACKSON has returned from abroad, and is again in residence at Bristol, R. I.

THE Rev. F. J. MALLETT, Ph.D., rector of St. Luke's Church, Salisbury, N. C., has accepted the rectorship of St. Paul's Church, New Albany, Ind. It was in this parish that he spent some time as a lay reader, and where he served his diaconate twenty-five years ago.

THE Rev. BOWYER STEWART, and the Rev. EDWIN W. MERRILL have resigned their positions at St. Martin's School, Salina, Kan., and are leaving shortly.

THE Rev. W. H. ZEIGLER has resigned from the Alaska mission, dating from August 1st. and is now in charge of St. Andrew's Church, Port Angeles, and St. Luke's Church, Sequin, Wash., with residence at Port Angeles.

ORDINATIONS

PRIESTS

MONTANA.—On Sunday, August 16th, at St. James' Church, Bozeman, the Bishop of the diocese advanced to the priesthood the Rev. WILLIAM ELLIOTT of Pony. The candidate was presented by the rector of the church, the Rev. Gaylord G. Bennett. The Bishop of the diocese preached the sermon. The Holy Communion was celebrated by the Rt. Rev. Anson R. Graves, D.D., who with the rector, assisted in the laying on of hands. Mr. Elliott will continue in charge of the missions at Pony, Three Forks, and Logan, where he has served his diaconate.

DEGREES CONFERRED

UNIVERSITY OF DENVER.—LL.D., upon the Rev. JOHN H. HOUGHTON, D.D., rector of St. Mark's Church, Denver, Colo.

MARRIED

CONOVER-VOSPER.—On St. Bartholomew's Day, in All Saints' Church, Bay Head, N. J., MARY ELIZA VOSPER to HOWARD ERNEST CONOVER of Arlington, N. J., the Rev. John Keller officiating.

DIED

ADAMS.—On July 27th, at his home in Pittsfield, Mass., JAMES FORSTER ALLEYNE ADAMS, M.D., for thirty-five years vestryman or warden of St. Stephen's Church, Pittsfield. A light of the world in his generation.

VERCOE.—Entered into life eternal on August 15th, at Grand Ledge, Mich., JAMES WILLIAM, youngest son of the Rev. Lincoln R. VERCOE, aged 14 years.

Eternal rest grant unto him, O Lord, and may light perpetual shine upon him.

RETREATS

NEW YORK. — Week-end Retreat, Christ Church, Mount Overlook, near Woodstock, Ulster Co., N. Y., September 18th to 21st, conducted by Father Duffy, S.D.C. Special reduced rates at Mountain Hostel adjoining. Address for particulars, Miss SLATTERY, 132 East Nineteenth street, New York City.

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED—Priest to supply for three months in a parish in Maryland. Stipend, $75 per month. Address "A. H.," care LIVING CHURCH, Milwaukee, Wis.

WANTED—An unmarried priest as curate in Catholic parish in New England town. Address "N. E.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

THE REV. A. M. FORSYTH will accept of a call after serving the Church of Our Saviour and other missions for more than three years. St. Marys, Ga. Reference the Rt. Rev. F. F. REESE, D.D., Savannah, Ga.

YOUNG PRIEST, experienced, successful, University and Seminary graduafe, desires rectorship or a curacy in large Eastern parish. Address SUCCESSFUL, care LIVING CHURCH, Milwaukee, Wis.

SUNDAY WORK during September, within 100 miles of Worcester, Mass., desired by young Priest, good Churchman and Preacher. Address KENTUCKIAN, care LIVING CHURCH, Milwaukee, Wis.

YOUNG married Catholic priest desires parish. $1,500 and rectory. Address "B. D.," care LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN. Will supply. Testimonials. Address TEMPORARY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Woman of experience and training to take charge of, and to direct, club work of various kinds among girls and women in church settlement among Southern whites. Gives names of references, training, and experience. Addres L. G. S., care LIVING CHURCH, Milwaukee, Wis.

WANTED—Young woman to teach in Free Kindergarten for board and expenses. Address MOTHER SUPERIOR, Holy Name Convent, 419 Clinton street, Brooklyn, N. Y.

WANTED — Housekeeper for South Dakota Indian Mission School, capable of instructing girls in that department. Write DEACONESS DAVIES, Mission, S. D.

WANTED—Organist and choirmaster. Choir includes boys, men, and women. Salary $520. Rev. F. INGLEY, Kenosha, Wis.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER—Man of exceptional ability and experience, open for good position. Boy or mixed choir. Expert trainer and director. Recitalist. Churchman. Recommended by Bishops, clergy, and eminent musicians. Address "ORGAN," Box 163, Great Barrington, Mass.

DAUGHTER of Southern Clergyman open to engagement; experienced in parochial work; visiting and secretarial; or to take charge of Girls' Friendly Home. Address L., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED institutional matron and household manager desires position. Might consider private family. Thoroughly understands children. Middle-aged. Mrs. DRUMMOND, 2622 Prairie avenue, Evanston, Ill.

YOUNG WIDOW, Churchwoman, refined, educated, desires position as companion to elderly or delicate lady. First class references Address "A. G. M.," care MRS. KELLY, Baldwinsville, N. Y.

LADY capable of taking charge of home of refinement desires position early in September. Could also act as chaperone. Address Mrs. E W. T., 624 North Thirty-second street, Philadelphia, Pa.

ORGANIST AND CHOIRMASTER, with excellent references, desires change. Advanced Churchman. Boy or mixed choir. Address ORGANIST, P. O. Box 139, Orient, L. I., N. Y.

WANTED by Graduate Nurse, Churchwoman, position in boarding school. Twelve years experience in school infirmary work. Address K. A. K., care LIVING CHURCH, Milwaukee, Wis.

WIDOW of a Mason desires position of trust in home of refinement, or institution. Seven years experience. Address Mrs. E. W. T., 624 North Thirty-second street, Philadelphia, Pa.

WANTED—By Graduate Nurse, Clergyman's daughter. Position as companion and secretary. Would oversee Housekeeping. Address A, care LIVING CHURCH, Milwaukee, Wis.

MIDDLE Aged Nurse, graduate (married), desires invalid or cripple where husband could be useful about place. Reasonable. City of country. Box 359. Quincy, Ill.

THOROUGHLY experienced French teacher is at the disposal of a first-class School or College in need of her services. Highest references. Address "MADEMOISELLE," Absecon, N. J.

A CATHOLIC rector needing assistance in parochial work can obtain a deaconess, qualified and experienced. Address "C," care LIVING CHURCH, Milwaukee, Wis.

YOUNG Southern Churchwoman, prominently connected, desires position as nursery governess or mother's helper. Address "P," care LIVING CHURCH, Milwaukee, Wis.

HOUSEKEEPER. Gentlewoman. Competent, experienced, successful; wishes position as managing housekeeper. New York or vicinity. Box 154, Litchfield, Conn.

GRADUATE NURSE, Churchwoman, wishes position in private school, East preferred. Address "NURSE," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER at liberty. Churchman. Best of recommendations. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two manuals. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE CHURCH ORGANS at a bargain, one modern Hook-Hastings, two manuals and pedals, also a two manual and pedal Hutchings modern pipe organ, alterations in churches. A. B. DECOURCY & Co., Boston, Mass.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

THE SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis. Orders taken for illuminating.

INTERNATIONAL CHOIR EXCHANGE

CATHEDRAL trained Organists available for Fall openings will arrive from England this month. Churches making changes, address 147 East Fifteenth street, New York. No charges.

EPISCOPAL CLERICAL REGISTRY

CLERGYMEN seeking parishes write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. Peoples: Stamped, 20c per 100; Plain, 15c per 100.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., solely for Church use are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

VACATIONS

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THE RESTMORE, in beautiful Montrose, Pa. Altitude 2,000 feet. A delightful place to spend the autumn months.

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HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working Girls, under care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

NEW HOME FOR GIRLS

ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

WANTED

STEARNS' *Faith of Our Forefathers*, cloth or paper. Must be in good condition. State price. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President*.
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LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and one-tenth per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost five and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday-school Auxiliary, the free distribution of literature and duplex envelopes and many other items.

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NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. $30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE IN-HIS-NAME SOCIETY

Object—To advance the cause of Christ among men by ministering to the needs of fatherless children and widows: the desolate and oppressed.

Membership involves no fees or dues. A willingness to respond to appeals so far as one is able and at such times as one is disposed, is all that is expected of a member.

Appeals, offerings, and letters generally should be addressed to the President, P. G. Melbourne, Hyattsville, Md. (diocese of Washington).

Field Staff Officers—Rev. V. G. Lowery, St. Mark's, Troy, Ala.; Rev. A. R. E. Roe, St. Peter's, Key West, Fla.; Rev. Joseph H. Harvey, St. Augustine's, St. Louis, Mo.

APPEALS

THE ALL-NIGHT MISSION

Many kept from saloons by cold drinking water, fed, and sheltered at All-Night Mission. Always open. Funds are needed. Send contributions to DUDLEY TYNG UPJOHN, 8 Bowery, Box 81, New York City.

THE CHURCH'S MISSION TO THE DEAF

Prayers and offerings to aid the Church's Mission to the Deaf in the dioceses adjoining, and including, Chicago are desired on the Twelfth Sunday after Trinity. Rev. GEORGE FREDERICK FLICK, General Missionary, 214 East Fifty-fifth street, Chicago.

CHURCH FURNITURE NEEDED BY MISSION

Has any congregation any article of Church furniture, perhaps discarded for better, which they would be willing to give to a mission at one of our summer resorts where services have just been started? Small altar, lectern and prayer desk, and altar ornaments especially desired. Transportation gladly paid. Please communicate with priest in charge, the Rev. W. T. FORSYTHE, Southwest Harbor, Maine.

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The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

EDITION A. Cloth bound, size 7 x 4¾ inches. List price, 1.00. Net price, .80; by mail .93.

EDITION B. Cloth bound, larger page and type, size, 7¾ x 5½. List price, 1.50. Net price, 1.20; by mail 1.38.

LEATHER BOUND

EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.

EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.

EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.

EDITION B. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.18.

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The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service, Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.

Same, Organ Edition. Large type, size, 12 x 4¾ inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

THE NEW MISSION HYMNAL

WORDS AND MUSIC EDITION

In full cloth, stamped in ink. $25 per 100. Single copies .35.

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In limp cloth. $10 per 100. Single copies 15c.
The above 100 rates do not include transportation.
Orders for 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

SUNDAY SCHOOL HYMNAL

THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. $25.00 per hundred copies. Words only, $10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage additional. Postage on single copies, 5 cents and 2 cents respectively.

"The tunes are of standard excellence, singable by children without injury to the voices."—*Church Helper*.

THE YOUNG CHURCHMAN CO.,
484 MILWAUKEE STREET, MILWAUKEE, WIS.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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may be purchased, week by week, at the following and at many other places:

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Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 71 Bible House.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

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Jacobs' Book Store, 1210 Walnut St.
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M. M. Getz, 1405 Columbus Ave.
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LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[*All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.*]

THE YOUNG CHURCHMAN CO. Milwaukee.

Studies in the Roman Controversy. By the Rev. H. J. Clayton, Special Lecturer to the Central Church Committee. Price $1.00 net; by mail $1.10.

The Revival of the Gift of Healing. By Rev. Henry B. Wilson, B.D., Rector of St. John's, Boonton, N. J., and Director of the Society of the Nazarene. Including Suitable Prayers and an Office for the Anointing of the Sick. Price, cloth 60 cents, paper 35 cents, postage 5 cents additional.

The Episcopal Church: Its History, Its Prayer Book, Its Ministry. Five Lectures by Thomas F. Gailor, S.T.D., Bishop of Tennessee. Price 75 cents net; by mail 80 cents.

S. F. HARRIMAN. Columbus, Ohio.

The Problem of Atonement. By W. Arter Wright, Ph.D., D.D., author of *The Moral Condition and Development of the Child.* Price $1.00 net; by mail $1.10.

EDWIN S. GORHAM. New York.

Good Friday Addresses on the Words from the Cross. By the Rev. Henry M. Barbour, D.D., rector of the Church of the Beloved Disciple, New York.

GORHAM PRESS. Boston.

Travel Notes of An Octogenarian. W. Spooner Smith. Illustrated by Photographs. Price $1.50 net; by mail $1.65.

DUFFIELD & CO. New York.

The Rousing of Parkside. By William Ganson Rose, author of *The Ginger Cure; Putting Marshville on the Map; Waking Up Bolton; Success in Business.* Price 50 cents net; by mail 55 cents.

CHARLES SCRIBNER'S SONS. New York

The Modern Church. By Philip A. Nordel D.D.

RAND McNALLY & CO. Chicago.

Bible Atlas. A Manual of Biblical Geography and History. Especially prepared for the Use of Teachers and Students of the Bible and for Sunday School Instruction, containing Maps, Plans, Review Charts, Colored Diagrams, and Illustrated with Accurate Views of the Principal Cities and Localities known to Bible History. Revised Edition. By the Rev. Jesse L. Hurlbut, D.D., author of *Revised Normal Lessons: Studies in the Four Gospels; Studies in Old Testament History,* etc. With an Introduction by Bishop John H. Vincent, D.D., LL.D., Chancellor of the Chautauqua University.

WELLS GARDNER, DARTON & CO. London.

The Gospel of the Knowledge of God. Short Addresses given chiefly in West Malvern Church. By the Rev. Archibald F. Robson, M.A., Vicar of West Malvern.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

The Church in Uganda. A Charge to Missionaries of the Uganda Mission 1913. By the Right Rev. J. J. Willis, D.D., Bishop of Uganda. Second Impression. Price 20 cents net.

The Church in the Mission Field. By Eugene Stock, D.C.L. Kikuyu Tracts. Price 4 cents net.

THE CHURCH AT WORK

NEW PARISH HOUSE FOR ST. JOHN'S CHURCH, BALTIMORE

FOR MANY months plans for a new parish house at St. John's, Waverly, Baltimore, to replace the present one built in 1866, have been discussed, and through the aggressive work of the rector, the Rev. William Dallam Morgan, and his building committee, composed of Messrs. A. H. Jackson, Edward L. Raborg, and James S. Murray, the work of construction has now begun. The new building will be of Falls road granite, three stories high, and the general design will be in harmony with the church and rectory. In it space will be provided for the Sunday school, class-rooms, gymnasium, bowling alleys, and a kitchen. The architect is Norman E. Horn. The total cost will be about $25,000, practically all of which is now in hand. The new building is expected to be ready for occupancy by the Sunday school on October 4th and to be wholly completed by December 15th. St. John's is about 70 years old, and with its beautiful cemetery adjoining the church, its fine old trees and pretty rectory, is one of the most distinctive church properties in the city. Mr. Morgan, who has been rector for nearly twelve years, is so busy superintending the work of construction that he will take no vacation this summer.

OPENING OF HOLY NAME SCHOOL

HOLY NAME SCHOOL, located at 417 Clinton street, Brooklyn, N. Y., will reöpen this fall on September 25th. The school is in charge of the Sisters of the Holy Name and is located next door to the convent. The school was first opened a year ago, and will now be reöpened on a somewhat larger scale with a larger staff and an increased number of pupils. Both the convent and the school building have been thoroughly overhauled and the latter remodeled during the summer. The girls resident in the school receive a thorough intellectual and Church training, and attend daily services morning and evening in the convent chapel, and on Sunday at St. Paul's Church, which is next door to them. One of the clergy of that parish officiates as chaplain of the school.

A SILVER WEDDING CHURCH BELL

THE CONGREGATION of Christ Church, Schuyler, Va., has been made happy by the kindness of the manager of the soapstone

RAISING THE BELL AT CHRIST CHURCH, Schuyler, Va.

quarries, Mr. M. J. Copps, in giving the church, as his silver wedding offering, a thousand-pound bell, made by the C. S. Bell Co. The bell was hung on the morning of the anniversary, August 14th, and in the afternoon a short dedication service was held.

This church is the extreme south end of the wonderful Blue Ridge mission work of Archdeacon Neve. The other end of the mission is some 80 or 90 miles north, down the Ridge.

MISSION AT RIVERTON, N. J.

AT CHRIST CHURCH, Riverton, N. J., preparations are being made for a parochial mission to extend from October 18th to 28th, and to be conducted by the Rev. Henry Bedinger, rector of St. Peter's Church, Salem, Mass. Prayers for the mission are asked by the rector, the Rev. John Rigg.

NURSES GRADUATED AT EMERALD HODGSON HOSPITAL

THE GRADUATING exercises of the senior class of the training school for nurses of the Emerald Hodgson hospital at Sewanee, Tenn., were held on August 17th.

The exercises were preceded by a Confirmation service conducted by Bishop Knight, at which some of the nurses of the hospital were confirmed. Then, in the chapel of the hospital, the candidates for diplomas were presented to the vice chancellor of the university, Bishop Knight, by the assistant superintendent, Dr. R. M. Kirby-Smith. Bishop Knight remarked that they were the first diplomas which he had delivered since he became vice chancellor of the university, and that he was particularly gratified that it chanced to be in the nurses' training school connected with the university.

An address was made by John H. P. Hodgson, M.D., LL.D., of New York, to whose parents, Dr. and Mrs. Telfair Hodgson, the hospital is in part a memorial. The superintendent of the hospital, the Rev. W. S. Claiborne, was in the chancel, and took part in the exercises, and a large company of the friends of the hospital and the nurses were present.

The Emerald Hodgson hospital is a splendid Church hospital connected with the university at Sewanee. It is one of the best equipped hospitals in the South, its plant

representing $50,000. This was collected largely by the superintendent, Archdeacon Claiborne, and the Rev. S. L. Tyson.

OPENING OF ST. STEPHEN'S COLLEGE

PRESIDENT RODGERS writes from Geneva, Switzerland, under date of August 1st, that he and Mrs. Rodgers are safe in that city, and are hoping to get to London as soon as possible, where Dr. Rodgers has promised to take charge of St. Giles' Church, South Mymms, Middlesex, for the first two Sundays in August. He hopes to sail for New York on August 22nd, and to reach the college in time for the opening—September 18th for freshmen, sophomores, and new men; September 19th for seniors and juniors. He states that vacancies at the college are nearly all filled.

Dr. Rodgers' letter was nearly three weeks on the way, and was the first letter from the continent of Europe received at THE LIVING CHURCH office in a period of nearly two weeks, when normally such mail is received almost every day.

CANADIAN CONVENTIONS POSTPONED

OWING TO the European war the General Synod of the Canadian Church, as well as the convention of the Woman's Auxiliary, which were to have opened at Christ Church, Vancouver, B. C., on Wednesday, September 9th, have been indefinitely postponed. Like action has been taken regarding the convention of the Brotherhood of St. Andrew of the Canadian Church, which was to have opened at Winnipeg on Friday, September 25th.

SPECIAL INTERCESSORY SERVICES

SPECIAL INTERCESSORY services, consisting of the Litany, with special prayers for those engaged in the present European war, and for the speedy restoration of peace, are being held on Wednesdays and Fridays at St. Mark's Church, Orange, N. J. The prayers are the "intercessions and supplications" now in use in the special services in Trinity parish, New York City. The Rev. William S. Bishop, D.D., is in temporary charge of the services at St. Mark's during the absence in Europe of the rector, the Rev. F. B. Reazor, D.D.

AT THE morning service at St. Luke's Church, Baltimore, on August 9th, the Rev. Houghton Fosbroke, rector *pro tem.*, spoke briefly of the great war, and asked the congregation to unite as a parish in intercessory prayer for the establishment of peace in Europe. He announced that for nine days, beginning with August 10th, special intercessions, one for each day, would be offered in the church in connection with the daily celebration of the Holy Eucharist.

NEW RECTOR AT CHRIST CHURCH, STRATFORD, CONN.

CHRIST CHURCH, Stratford, Conn., the oldest parish in the diocese, and one of the oldest in the United States, will welcome its new rector, the Rev. C. C. Kennedy, September 1st. Mr. Kennedy has been, since his graduation from the General Seminary in 1910, curate at Christ Church, Hartford, Conn. It was to this region of Stratford that the Rev. George Muirson of Rye, N. Y., and the Hon. Caleb Heathcote, vestryman of Trinity parish, New York, came "fully armed" in 1706, in response to a request sent to the Rev. William Vesey of Trinity Church, by a number of the "professors of the faith of the Church of England . . . desirous to worship God in the Liturgy of their forefathers." The "fully armed" feature of this evangelizing movement does not seem to have been superfluous, for on the second of Mr. Muirson's visits a member of the council, on the Lord's day, "stood in the highway and empowered several others, to forbid any person to go to the assembly of the Church of England and threatened them with a fine of five pounds."

NEW YEAR AT BERKELEY DIVINITY SCHOOL

THE PROSPECTS for a large enrollment this year at Berkeley Divinity School, Middletown, Conn., are quite bright. A larger incoming class than has entered in twenty-five years will insure an attendance of the old-time size. The sixty-first year will open on Tuesday, September 15th. Examinations for admission will be held in the library on the morning of that day at 10 o'clock; and Evening Prayer, with a sermon by the Dean, will be held at 5:30 o'clock. Intending students who have not communicated with Dean Hart are advised to make immediate application for rooms and, if necessary, for scholarships.

NEW PRINCIPAL OF TRAINING SCHOOL AT CORBIN, KY.

THE MINOR CHAPTER has elected Miss Ada G. Croft principal of St. John's Home training school, Corbin, Ky. For the past few years Miss Croft has been the teacher of music in Margaret College, Versailles, the diocesan school for girls and young women. It is, however, as a social and settlement worker that she feels a special vocation. In this latter work she has had wide and successful experience in Boston, and in other towns of the East. During the present summer she has held the position of Y. W. C. A. girls' work secretary in Woodford county, Ky., and county agent of the government canning club movement. She has personally interested more than fifty girls in growing and canning tomatoes. But her work has included in its scope the whole scheme of making women more efficient in every interest touching the home. This experience is directly in line with the work which the diocese is seeking to do for the pupils in its school at Corbin, and the Bishop and the chapter

LESS MEAT

Advice of Family Physician

Formerly people thought meat necessary for strength and muscular vigor.

The man who worked hard was supposed to require meat two or three times a day. Science has found out differently.

It is now a common thing for the family physician to order less meat, as in the following letter from a N. Y. man:

"I had suffered for years with dyspepsia and nervousness. My physician advised me to eat less meat and greasy foods generally. I tried several things to take the place of my usual breakfast of chops, fried potatoes, etc., but got no relief until I tried Grape-Nuts food.

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feel that they are very fortunate in securing Miss Croft to direct the work in the institution. She will proceed to Corbin at once to take charge, in consultation with the Bishop and Archdeacon Wentworth, of the repairs and improvements upon the school plant preparatory to the opening next month.

ADDITIONAL PRAYERS FOR THIS CRISIS

In the last two issues of The Living Church have been printed the prayers set forth by various American Bishops for use during the present world crisis. Additional prayers have since been received, set forth by the Bishops of Connecticut and Atlanta, as follows:

BY THE BISHOP OF ATLANTA

O Almighty God, Ruler of Princes, who alone canst govern the hearts of men; raise up, we pray Thee, Thy power and come among the nations of the world to prevent the unhappy war which threatens Thy children. Scatter the enemies of peace, confuse the counsels of those who are planning the destruction of human life, and restore order and harmony; so that Thy people may be safely defended against all adversity, and Thy Name may be glorified; through Him who is the Prince of Peace, Thy Son, our Lord and Saviour Jesus Christ. *Amen.*

BY THE BISHOP OF CONNECTICUT

O God, the Father of our Lord Jesus Christ, the Prince of Peace; Look upon the nations now engaged in deadly strife. Stay them from violence and bloodshed. Visit with thy compassion and succour the wounded and sick and dying, and bless them who minister to their needs. Preserve all who are in peril by land and sea. Show Thy pity upon all prisoners and captives. Protect the widows and fatherless children. Comfort all who mourn. We beseech Thee so to guide and direct them who are in authority, that in Thy good time wars may cease in all the world, and that justice and righteousness, peace and good will, may prevail among the nations, to the glory of Thy Name; through the same Jesus Christ, our Lord. *Amen.*

DEATH OF S. B. WHITNEY

Samuel Brenton Whitney, a faithful communicant, entered into rest on August 3rd, aged 72 years, at Woodstock, Vt., his native town. He was widely known as a composer, and as organist and choirmaster at the Church of the Advent, Boston.

In early life he was for four years organist at Christ Church, Montpelier, Vt.; then at St. Peter's, Albany, N. Y., and St. Paul's, Burlington, Vt. He then went to Cambridge, Mass., and studied with Professor J. K. Paine, and played the organ in Appleton chapel. In 1871 Mr. Whitney was appointed organist at the Church of the Advent, remaining there until 1908.

Under his direction the music at the Advent became famous throughout New England, and was generally esteemed to be the best in that part of the country. As a trainer of boys' voices Mr. Whitney excelled, and he succeeded especially in producing a wonderfully fine tone, absolutely free from any nasal quality. His playing was very rich and varied, and the product of voices and organ together was so beautiful as to draw multitudes to the church.

Mr. Whitney was also well known as a composer, especially of a setting for the hymn, "The Son of God goes forth to war"; the anthem, "O God, my heart is ready," and of several Masses. He also compiled *Whitney's Organ Album*, and contributed articles to the magazines on musical matters. While in Boston he was for a time professor of the organ and lecturer at Boston University, and an examiner in the American College of Musicians. He was a member of the Harvard Musical Association, one of the founders of the American Guild of Organists, and a member of the Massachusetts Church Club.

In his will Mr. Whitney made the following bequests to the Church: To the City Mission, Boston, $1,000; to St. James' Church, Woodstock, $3,000; to the Advent, Boston, $1,000; besides nearly $4,000 for other public purposes.

His was a splendid example of the layman's life dedicated to God and the Church. He was a most loyal and lovable friend, true, tender, and always dependable. He was a faithful soldier and servant of our Lord Jesus Christ. May he rest in peace and may light perpetual shine upon him!

MEMORIALS AND GIFTS

The Church of the Holy Trinity, Ponce, Porto Rico (Rev. Paul R. R. Reinhardt, priest in charge), is the recipient of a very handsome gift from the Church of the Transfiguration, New York City, consisting of a massive silver chalice and paten inlaid with gold. On the back of the paten are engraved the words: "In Memoriam G. H. Houghton, Church of the Transfiguration, N. Y."

CONNECTICUT

C. B. Brewster, D.D., Bishop

Bishop Brewster's Trip to the East Postponed

Bishop Brewster has been forced by present European conditions to give up his proposed journey to the East, and is hard at work in the diocese. He recently visited the new chapel at Tyler City, where he confirmed its first class of fifteen. Last week he inspected the new buildings at the Vacation House of the Girls' Friendly Society at Canaan, celebrating the Holy Communion for them in the Chapel of the Transfiguration.

MARYLAND

John G. Murray, D.D., Bishop

Additions and Improvements at Various Places—Other News

Recently substantial improvements have been made in St. Peter's chapel, Solomon's, Calvert county (Rev. William E. Glanville, Ph.D., rector), as follows: A new set of altar linen and a new hymnal for the clergy, the gift of Mrs. J. C. Webster; also, through the efforts of Mrs. Thomas Saunders, two very Churchly chairs have been placed in the sanctuary.

The vestry of Christ Church, West River, Anne Arundel county (Rev. Robert A. Mayo, rector), have under construction a considerable addition to the main hall of the parish building. This has been greatly needed for some time, as the hall could not accommodate all who attended the entertainments. Much of the lumber has been given by members of the church, and others will help in the work. The ladies' aid society has raised funds for the painting of the interior of the rectory, and they hope, also, to shingle the outside of it, which will add much to its warmth in winter.

The Rev. Joseph P. McComas, D.D., has just celebrated the fifteenth anniversary of his rectorate at St. Anne's Church, Annapolis, where he has done a most effective work, and is greatly respected and beloved by all his people.

Mrs. Mary E. Kemp, widow of the Rev. Edward L. Kemp, chaplain of the Church Home and Infirmary, Baltimore, who died in April last, died on August 15th at the residence of her sister in Baltimore, aged 73 years.

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MASSACHUSETTS

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City Mission Work Curtailed in Boston—Other News

LARGELY because of the war, which has made it difficult to collect money, the Boston Episcopal City Mission has had to curtail its summer ministrations, and the playrooms and the Mothers' Rest at Revere Beach have had to close a week earlier than usual. In commenting on the situation that has brought this abridgement of activities, *My Neighbor* says: "The coming of the Kingdom of God is sadly delayed. The professed Christianity of great nations is discovered to be but a superficial veneer upon dominant paganism. Those who believe in peace and good will on earth realize that we must begin once more with the teaching of the religion of Jesus Christ as the only salvation of the world. Civilization is dependent upon the gospel as its necessary foundation."

THE REV. A. G. E. JENNER, rector of St. Ann's Church, Dorchester, writes from England to friends here that he is at Torquay, and when his family reach him from Paris they are to take passage home on the first steamer they can get. Mr. Jenner sailed on the S. S. *Carmania* on June 30th, and he planned quite an extended trip through Europe. In his letter he speaks of its being a most anxious time for everyone, and says that the general air of uncertainty forbids any real enjoyment.

THE REV. ALLEN JACOBS, rector of Christ Church, Plymouth, has received a letter from Farnham Castle, Surrey, England, in which the Bishop of Winchester acknowledges a letter describing the progress of the new church in Plymouth. Bishop Talbot writes that after his visit to "New Plymouth" two years ago he visited the old Plymouth on his return to England, and assisted at the laying of the cornerstone of a new edifice in that city.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

New Vested Choir at St. Thomas' Church, Bushnell

A VESTED choir of twenty boys and girls has been installed at St. Thomas' Church, Bushnell, by the general missionary. Last Thursday the choir visited Macomb for a day's outing. In the afternoon a service was held in St. George's Church, the music being rendered by the combined choirs of the two parishes. A large congregation attended.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Buffalo Church Furniture Given to Mission—A Pew for Strangers

THE CHANCEL furniture, including the altar and chancel rail, which was formerly used in the Church of the Ascension, Buffalo (Rev. Charles A. Jessup, rector), and which has been used in the Sunday school room for several years past, has been given to St. Michael's mission, Piffard, near Geneseo. This mission is under the care of the Rev. J. W. Denness Cooper of Geneseo, and a new chapel is being erected.

AT THE last meeting of the vestry of St. Paul's Church, Buffalo, the memorial committee announced that arrangements had been made to set aside a pew for the use of strangers, in memory of the late Dr. Frank W. Abbott. The fund to cover the rental was provided by Mrs. Abbott and her son, the Rev. Frank Wayne Abbott. A plate will be placed on the pew suitably marking it.

CANADA

News of the Dioceses

Diocese of Huron

IT WAS announced on August 18th that William Williams, son of the Bishop of the diocese, who had gone to England to take a post graduate course, had enlisted and gone to the front in the European war.

Diocese of Toronto

AT THE annual Mission Sunday at St. Andrew's-on-the-Island, August 9th, the collection was for the Columbia coast mission, and for that of Dr. Grenfell. The rector, Bishop Reeve, made the appeal.—SERVICES are being held morning and evening in the chapel of St. Alban's Cathedral, and in other city churches, when intercession is made for those suffering from the war in Europe. The prayer for use in "time of war and tumult" was used in the city churches on Sunday, August 9th, and such hymns as "O God our help in ages past," and Kipling's "Recessional," sung. In many churches the preachers spoke of the war situation, urging the justice of Great Britain's cause, and expressing the belief that out of the war a permanent peace would come.

Diocese of Ontario

IT WAS expected that two Bishops, Bishop Williams of Huron, and Bishop Mill of Ontario, would be present at the meeting in Kingston, the third week in August, of the Anglican Young People's Association. The number of delegates registered shows that notwithstanding the war it bade fair to be the largest meeting on record of the society. The meetings lasted from the 18th to the 20th.

Diocese of Rupert's Land

MANY SUBJECTS of interest were discussed at the summer school in St. John's College, Winnipeg, which was held the last week in July. Each day the proceedings began with a celebration of the Holy Communion in the college chapel. A feature of the session was an evening devoted to united conferences with the various Church societies, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Mothers' Union, etc.

Diocese of Edmonton

AN URGENT need is felt in this new diocese for more clergy. At least six are needed before the winter, four to fill vacant missions, three of which have churches already built.

Diocese of Quebec

BISHOP DUNN held a special Ordination of deacons in the Cathedral of Holy Trinity, Quebec, August 24th. The Bishop has authorized a special prayer for use both in public and private during the war. A special service of intercession was held throughout the diocese on Friday, August 21st, in connection with that appointed by the Archbishops of Canterbury and York.

The Magazines

IN the July *Quarterly Review*, Mr. C. N. Turner, writing on "The Study of Christian Origins in France and England," speaks with enthusiasm, as he could not but do, of Duchesne's *Histoire Ancienne de l'Eglise*. "It is something to have made Church history at once so intelligible and so interesting—not necessarily less divine because very much more human. One would wager that no generation of Italian seminarists ever studied the subject with so much zest as the single generation which was allowed access to this book." Mr. Stuart Jones writes on "The Mysteries of Mythras," Dr. Puret on "Syphilis," and Professor Barnes on "The Issues of Kikuyu." There is an enlightening article

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on "The Settlement Movement in England and America." The English side is described by Mr. E. J. Urwick, who takes a somewhat gloomy view of the present condition of the movement in England. The settlements have lost their original aims and impulse. But in the general dissatisfaction there is ground for hope. There is a felt need for a new purpose. "Perhaps if Burnett were still alive or if we possessed a Jane Addams in this country, the new purpose would already be taking shape among us." Mr. Robert A. Woods, who writes the American section of the article, points out how settlements have been and are "a precise and happy prescription for the complicated and anxious situation" growing out of immigration. And though there has been in recent years a good deal of criticism of settlements yet through them "a new spirit and a new method in the organization of the common life have been developed; and this spirit and this method are spreading everywhere in city, town, and, open country; and the settlement will have been in the end one of the profoundest influences in training the rank and file of democracy."

A PRISON PLANNING TO PREVENT CRIME

THE first step in what is described as a programme to step outside of the prison walls and meet crime on its own ground—in the midst of society—has been taken by the management of the state prison at Jackson, Mich. An extension work department has been organized with the threefold purpose of keeping young men out of prison, of aiding paroled prisoners to meet the terms of their pardon, and of preventing discharged prisoners from coming back.

Four years ago Jackson prison was called one of the worst managed penal institutions in the country. In 1909 the legislature abolished the contract labor system and all but one of the pending contracts at Jackson expired July 1, 1912. The state account system of prison industry came in.

One of the next improvements at Jackson was the establishment, under the régime of Warden Nathan F. Simpson, of a grade and high school department under the direction of the state superintedent of public instruction. The school offers a diploma to prisoners who complete its course and they are then eligible to enter the freshman class of any college in the state.

Warden Simpson then discovered that the average age of his prisoners is shifting downward. Ten years ago it was twenty-eight; to-day it is twenty-three. This seemed to indicate lax parental and social influence. Moreover, the management discerned that the

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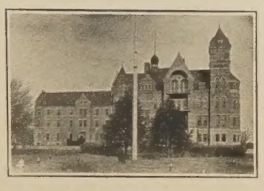
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attitude of society toward the ex-prisoner is such that he is almost compelled to find his associates among criminals.

Part of the announced plan is to organize each community to care for its wayward youth and to receive back its paroled and discharged men. The prison will send its chaplain, E. H. Lougher, and other agents into the various communities to lecture on the causes of crime and to effect local organizations auxiliary to the extension department.—*The Survey.*

AS TO SEX ANTAGONISM

THE ATTEMPT to stir up sex-strife of woman against man is a serious offense. And I have no hesitation in laying the blame for the whole agitation on a type of neutral woman, the semi-sexed product of latter-day loose thinking and faulty education, fortunately in small minority. In reality she is not at war with man. She is at war with her own sex, says John Horace Lockwood in *The Mother's Magazine.* Man does not view her with antagonism. He merely finds her nauseative.

In sharp contrast to this school is another, less in the limelight of the daily press, perhaps, but none the less an evil influence. I refer to the sex-crazy rabble of scribblers and screechers whose prurient and repulsive effluvia flood the nation with erotic filth. Hundreds of thousands of pages of their outpourings, some in fiction and some masquerading in the guise of "purity" or "sex hygiene and instruction" literature, are befouling the innocent minds of young girls and boys, arousing unnatural curiosity, planting the seeds of sex-consciousness, and paving the way for early immorality. By destroying modesty, they throw open the door to suggestion.

The disciples of sex antagonism are not likely to make much headway against nature. The mad advocates of filling the baby's milk bottle with sex sirup and establishing sexual selection classes in the kindergartens are far more dangerous.

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